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THE

MORAL DESIGN OF FREEMASONRY,

DEDUCED FROM THE

OLD CHARGES OF A FREEMASON:

BY

SAMUEL LAWRENCE, D.G.M.,

EDITOR OF "THE MASONIC SIGNET AND JOURNAL," ETC.

TO WHICH IS ADDED

THE VISION OF ACHMED;

A Masonic Allegorical Poem.

BY THE SAME AUTHOR.

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"It is not sufficient that we *know* these obligations, but it is our indispensable duty, both as gentlemen and as Freemasons, to *practise* them."—DALCHO.

"Brethren, we read in vain, we go through the forms of initiation in vain, if we fail to apply the great moral principles of our Order to our walk in life. In vain we preserve the Ancient Landmarks of the Craft, if we make no effort to live up to their teachings."—MITCHELL.

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TO

THE R. W. GEORGE L. BARRY,

DEPUTY GRAND MASTER,

THIS

SMALL CONTRIBUTION TO THE SCIENCE OF FREEMASONRY,

BELOVED ALIKE OF BOTH,

IS

Fraternally Inscribed

BY

THE AUTHOR.

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INTRODUCTION.

THE day has passed when a mere acquaintance, however perfect, with the ritual lectures of Freemasonry is all that is necessary to secure to the craftsman the honorable appellation of a "bright Mason." Something more is needed now to confer that distinction; for an honorable distinction it is yet. Nor should we, in our surprise at the ignorance or supineness of our forefathers, which allowed them hastily to bestow such honor on the successful cultivation of the memory only, pervert the original compliment of the term, for doubtless it has connection with the science of Freemasonry, and as that is Light, so he who imbibes largely of its rays must needs grow "bright." The Freemason should still be bright—but to be so, he must know more than he was once required to know.

Especially should the craftsman cultivate an acquaintance with the true objects of Freemasonry, and by assiduous study of its moral teaching seek to arrive at perfection in its principles. But thorough acquaintance with the theory of Freemasonry alone will be of little account to the craftsman, and of no moment at all to society, without the *practice* of its

principles, and their daily exhibition in the walk and conversation.

It was from a conviction of this truth, and the necessity, I thought I perceived, of impressing on the craft attention to these higher demands of Freemasonry, that I first conceived the propriety of a series of lectures on the Old Charges. So meagre appeared the lessons of the great objects of Freemasonry as a science, and its beautiful morality, to be derived from the usual Lodge lectures, as they are hastily given—so pressing the demand for more light to the Craft on these important points, which are the true kernel of the science (for, with one exception in my own Mastership, I had never even heard the Old Charges read in a Lodge), that I proposed to the brethren of Kennesaw Lodge, No. 33, in 1855, to give them a course of lectures on the Charges, if they would give me their attention. They readily consented; and though the course was interrupted for some months after the third lecture, they were always urging the completion of the series, until at length each Charge was considered in its order.

This is, in brief, the history of these lectures. They were prepared for the edification of the brethren in my own Lodge, and though subsequently delivered, without order, to various Lodges, in my official visiting, always with apparent interest to the brethren, they have been left as they were originally written, as more likely to preserve the life and vividness of their first conception. In giving them now to the press, at the call of brethren from various quarters, I do not know that they will add any to my own reputation, at least in a

literary point of view. But this was not my ambition from the first. A more Masonic motive it was that moved their inception, and that motive, I may safely aver, if the style of the lectures themselves does not confirm it, was the desire to enlighten and benefit my brethren. This is my first and great desire now; the hope of which, through the assurance of friends, has been the inducement to publish them.

The want of a larger acquaintance by the fraternity with the morality of Freemasonry has been felt by many of the more thoughtful of the Craft, and the Grand Masters in various jurisdictions have expressed their opinion, time and again, that this is *the* desideratum of the Order. But the morality of Freemasonry, as well as its jurisprudence, can only be safely deduced from the "Old Charges of a Freemason." That these should abound, as they do, with the principles which are coexistent with the antiquity and the aim of the Order, will not surprise, if we remember that they are called "Charges," because anciently every new-made brother, at his making, heard them read, and was then solemnly *charged* to observe and keep them. And they are now called "Old Charges," because their substance has been the same from time immemorial. It is plain, then, that here we are to look for the true objects and designs of Freemasonry; and it is here I have sought them.

Some pious men have objected to Freemasonry, that it is made to usurp the office and place of religion; and although this has been constantly denied by Freemasons, among whom are many pious brethren, I do not know but that the objec-

tion is yet sometimes raised. I have endeavored, in these lectures, to point out the true distinction between Religion proper and Freemasonry proper. And yet they are, as it were, indissolubly connected and tied together by the band of the same eternal principles. Indeed, without Religion there can be no Freemasonry; and wherever Religion truly exists, there will Freemasonry exist also, in its principles, though its forms may be wanting. And so, while the Holy Spirit, the now, since Shiloh came, invisible Shekinah, *dwelleth* in the church of the living God, through whose portals only we may approach unto its brightness, yet, as Freemasons, we may be permitted, without sacrilege, in our outer courts, to bow reverently before its inner presence. If we be Freemasons, good and true, we are already, in our hearts, not far from the kingdom of God. It wants, indeed, but the influence of that Spirit to lead us fully in.

I am not without hope, that, should these lectures be read by any who, in their religious zeal, have had aversion to Freemasonry, they may remove the objections to which that aversion was owing, and induce such, if they cannot come with us, at least to speak well of us. Unto the craft I now commit them, to "read, mark, and inwardly digest;" and may the "Father of all Lights" direct their influence for good, to the advancement of pure Freemasonry and the honor of His Holy Name.

Marietta, Ga., Sept. 9th, 1859.

SIX LECTURES

ON

THE OLD CHARGES.

LECTURE I.

Let the people praise thee, O God; let *all* the people praise thee.

PSALM LXVII. 3.

From the rising of the sun unto the going down of the same, the Lord's name is to be praised.

PSALM CXIII. 3.

LECTURE I.

I. OF GOD AND RELIGION.

BRETHREN :—The Charges of a Freemason, as they were collected from the ancient records of the fraternity by our excellent brother, the Rev. JAMES ANDERSON, D. D., and the learned committee who acted with him, and given to the craft, through the press, in 1723, by order of the Grand Lodge of England, in 1721 have been, wherever promulgated since, accepted and acknowledged as containing in themselves the sum and substance of the fundamental principles and law of Freemasonry. In them are to be found those undisputed, time-honored principles which constitute the written Landmarks of our Order. Our English brethren, in the early part of the eighteenth century, signified their reverence for them, by ordering them placed on enduring record for our benefit ; and there would less ignorance prevail among the craft at this day, and

in this country, were we as careful to do, as they were to enjoin, the reading of them "at the making of new brethren;" or, were Masters now more frequently to order it.

The Charges are divided into six general heads, viz:

I. Of God and Religion.

II. Of the Civil Magistrates, Supreme and Subordinate.

III. Of Lodges.

IV. Of Masters, Wardens, Fellows and Apprentices.

V. Of the Management of the Craft in working. And,

VI. Of Behavior.

Which last is again subdivided into six other heads, viz:

1. *In the Lodge while constituted.*
2. *After the Lodge is over, and the Brethren not gone.*
3. *When Brethren meet without strangers, but not in a Lodge.*
4. *In presence of strangers not Masons.*
5. *At home, and in the neighborhood. And,*
6. *Towards a strange Brother.*

From which it will be seen that they take within their range every duty of a Mason in all the relations of life—as a creature, as a subject of civil government, as a Mason, and as a man. The *rôle* is comprehensive, so are the duties enjoined, and the instructions for their fulfilment direct and explicit.

I have thought it not without serviceable end, and for "the good of Masonry," to lecture you on these several duties, as they are taught and enforced by our Royal Art; and I propose, with your attention and assistance, to take up these general heads in their order, and to make each one the text for an evening's discourse, to our mutual profit.

And first:—

I. OF GOD AND RELIGION.

Saith the Ancient Charge:—"A Mason is obliged, by his tenure, to obey the moral law; and if he rightly understand the art, he will never be a stupid atheist, nor an irreligious libertine.

"But, though in ancient times Masons were charged in every country to be of the religion of that country or nation, whatever it was, yet 'tis now thought more expedient only to oblige them to that religion in which all men agree, leaving their particular opinions to themselves; that is, to be good men and true, or men of honor and honesty, by whatever denominations or

persuasions they may be distinguished; whereby Masonry becomes the centre of union, and the means of conciliating true friendship among persons that must have remained at a perpetual distance."

Freemasonry is the science of human life. A science allegorized, it is true, in symbols, but in symbols so expressive, that he, who will, cannot fail to learn their lessons when once imparted, and so impressive, that once heard he can never forget. But, as man is confessedly a creature, and owes his existence to some great self-existent first cause, one and indivisible, no science professing to lay down rules for his conduct in life can be perfect, or even worthy of consideration, which does not provide for his relation to his Creator.

This truth has been so universally felt and acknowledged, that in all the spurious mysteries of the ancients it formed a prominent feature. Indeed, it has been truly said, "The unity of God was the great dogma of all the mysteries." But the excellence of the Masonic mysteries will appear from a moment's comparison with these. For all others, while they taught the existence and unity of deity, stumbled greatly in their conception of His nature. Instead of attributing to Him holiness, benevolence and justice, and invariableness of character, they made Him hideous in the images with which they sought to represent Him, and repulsive in the attributes assigned to Him, as exem-

plified in the most horribly superstitious stories of His fickle dealings with the children of men. No vice of which the human heart is capable, however low, however disgusting, but was credited to Him, and that, too, among the most refined nations. Even His omniscience, His omnipresence, and omnipotence were restricted, or denied to Him, in the many ridiculous stories of His acts, as invented by their priests and poets. The invisible Jehovah, whose glory the heaven of heavens cannot contain, and whose duration eternity itself cannot circumscribe, became, in their corrupt imagination, a very incarnate demon, more gross, more selfish and sensual than any of His creatures. So the peoples who practised the rites of those spurious mysteries, misled and degraded by their teachings, in time confounded and forgot the unity of God, and, blindly dispensing His attributes to material objects, assigned to *them* the homage due only to Him, and, equally worshipped, in their fear, the stone against which they stumped the toe, or, in their gratitude, the fount which slaked their thirst, or the tree which had satisfied, with its fruit, their hunger. Things visible and tangible, things created, were made to usurp the homage due only to the Creator.

But Freemasonry, sensible that its teachings were barren of their highest utility without a reference of man to his first duty to his Creator, has been careful

to point him to the only true God—Jehovah, the Great Architect of the Universe, the God and Father of us all. It directs the contemplation of the Sons of Light to His works, as displayed in the diversified scenery of the earth, which is His footstool, and of the spacious firmament, which is the curtain of His dwelling-place.

And that a brother may not stumble even here, it leaves him not to the Book of Nature alone, whence to draw correct conceptions of the Divine character, but, in further care of his proper tuition in the great duty of love and obedience to this Great Being, it spreads upon its altars the ever open Book of His Revelation ; leaving to the initiated no excuse for ignorance of His character, or of what service from the creature will be acceptable in His sight.

In this science of life, as taught by Freemasonry, we are not left to worship, with slavish fear, a Moloch, or a Dagon, whose delight is in the blood of human sacrifice and the practice of disgusting orgies, but with willing obedience, and love "from the ground of the heart," a Being who in all His works, and in His revelation, hath declared His enduring love unto mankind, and His abhorrence of all impurity ; that He delighteth not in any sacrifice but "the sacrifice of a troubled spirit, a broken and contrite heart ;" and whose favor, by His unfailing word, is promised to all "such as excel in virtue." His help He hath prom-

ised to the afflicted, and to the poor and humble in spirit, who call upon Him in their trouble. And that He fulfilleth His promise, one inspired of old hath testified in the following strain—"Thou hast turned my heaviness into joy; thou hast put off my sackcloth and girded me with gladness: therefore, shall every good man sing of thy praise without ceasing: Oh, my God! I will give thanks unto thee, forever."*

This holy Being knoweth all things, hath power to do all things, and filleth all space with His presence. Around us and within us, everywhere, He is. "But," says an eminent writer, in the early part of the last century, "though the Deity be thus essentially present through all the immensity of space, there is one part of it in which He discovers Himself in a most transcendent and visible glory. This is that place which is marked out in Scripture under the different appellations of Paradise, the third heaven, the throne of God, and the habitation of His glory. . . . . As in Solomon's Temple there was the *Sanctum Sanctorum*, in which a visible glory appeared among the figures of the cherubim, and into which none but the High Priest himself was permitted to enter, after having made an atonement for the sins of the people; so, if we consider the whole creation as one great Temple, there is in it this holy of holies, into which the High Priest of our

* Psalm xxx. Common Prayer version.

salvation entered, and took his place among angels and archangels, after having made a propitiation for the sins of mankind."*

Thus is laid the sure foundation of Freemasonry upon the "Rock of Ages," the eternal God Himself. And what is laid on that foundation can never be shaken. Yet Freemasonry is not religion in the higher sense of that word. It is only the fruit of religion. It does not reclaim, it only preserves. It does not seek the corrupt and bad, for it pretends not to restore; but by binding together the good in the common pursuit and maintenance of Truth and Virtue it makes *profert* of these to the world, and guarantees their continual culture.

Though Freemasonry is not religion, they are yet so nearly allied that you will readily admit the propriety, if not the necessity, of considering in connection with this the foundation-stone of the Institution,—the nature and character of the God we Masons are taught to revere. This is the more essential if you agree with me in the proposition with which I started, viz: that Freemasonry is the science of human life. For, teaching, as Freemasonry most emphatically does, the immortality of the soul, and its accountability to God, this our earth-life can be regarded as no more than a condition preparatory to the life to come, and no

* Addison.

science claiming truly to direct the soul through its probation, can be worth much which fails to instruct us in the character of Him who hath made us probationers, and who is finally to judge us after our probation is ended. Therefore have I endeavored briefly and faintly to portray the character of that great and holy Being in whom every brother hath once declared his trust.

Freemasonry, by requiring of the initiate a belief in this God, thereby requires the rendering of that duty to Him which is the chief end of man. For it is self-evident that the mind, once convinced of the existence of such an almighty being, the Great Author of all life—the Giver of every good gift, and Governor of the universe—and seeing that He is everywhere, cannot resist, if it would, the conclusion, that the daily homage of a pure heart—"a conscience void of offence toward Him and our fellow-men"—is His due, and no more than "our reasonable service."

Now it matters not what may be the outward forms of religion which prevail—what prescribed ceremonies are observed—whether the public worship of God be conducted standing, or prostrate, with genuflection, or with dancing, on the tops of high hills, or in the lowest valleys, or in temples made with hands, the common sense of all mankind has agreed, and His revealed word hath declared, that the only acceptable worship

to Him must proceed from the heart—must be offered "in spirit and in truth." In this conviction the Spirit of God Himself, in all ages and among all peoples, has not been without witness in men's hearts.

It was the perception of this great truth that convinced our fathers of the propriety of leaving to every one his particular religious opinions as to non-essential forms; and, for the better securing the universality of Freemasonry, and so conciliating all men who else might have remained at a perpetual distance, requiring only of the initiate a belief in the one true God, and that he be "good and true, honorable and honest"—goodness and truth, and honor and honesty being the natural fruits of such belief.

Freemasonry being the science of human life, it were essential to begin with this belief, for otherwise it had been without foundation. But no man can build without a foundation. Therefore the atheist and the libertine, wanting this prerequisite, cannot be made Freemasons. Having nothing stable in them whereon to rest that spiritual edifice it is the design of Freemasonry that every brother shall rear within himself, they are and must be rejected.

That no atheist can be made a Mason is an acknowledged Landmark of our Order, undisputed and indisputable; for, besides the familiar reason for this given in our lodge lectures, viz: "That on him who does not

believe in the existence of a superintending Providence no obligation can be binding," he cannot be made a Mason, because he should not undertake to build without first laying a foundation for his building ; and the business of every Mason is carefully to erect in his own heart, gradually to become visible in his character, a temple to our God. This temple must be builded after a pattern ; and that pattern is to be found only in the Book of the Law, which is the Mason's moral and spiritual trestle-board. Without designs to follow, his building would be naught but patchwork, a shame and a disgrace to the Order. The trestle-board is an essential jewel to every perfect lodge. In every degree the Mason is taught to look to it for the designs laid by the Master for his guidance in his work. As a Free and Accepted Mason engaged on a spiritual temple, he is instructed to regard the "great books of nature and revelation" as his "spiritual, moral, and Masonic trestle-board," on which are inscribed the perfect designs of the Supreme Master of all, the Grand Architect of the universe. But the atheist denies the very being of this Supreme Master. How then can he respect His designs? If he will not own the Great Master Builder, nor use His designs, it follows, the building being for that Master, he cannot be suffered to work on it at all. There were danger of sudden indignation from on high at the profanation of his touch.

And here, brethren, it is fitting I should address you a few thoughts on the *first* qualification of candidates. I am convinced too little heed is given by Masons of this day to their duty on this point. We are too readily satisfied with a mere assent, on the part of the candidate for our mysteries, to the existence of Deity. But it is not only the atheist (a character I can hardly conceive of), but the libertine, also, the ancient Charge which forms the text of this evening's lecture declares unfit to receive our mysteries. For the credit and honor of man, I believe few indeed can be found who would deny outright the existence of God. Well doth this old Charge call such "stupid;" none but the fool hath said in his heart There is no God. With such we are not likely ever to be troubled; but with the libertine it behooves us to be always on our guard.

By "libertine" we are not to understand that religious sect which sprung up in Holland, in 1525, and which maintained "that whatever was done by men was done by the Spirit of God, and thence concluded there was no sin but to those who thought it so," thus, in effect, making God to pander to their own evil lusts. These doctrines will hardly be avowed by any in this day. But have we not reason to believe that many, who would be ashamed to avow them with their lips, do yet practise them in their lives? Certain it is, it would require some such mode of reasoning to recon-

cile the actions of some men with their professed belief. The word "libertine" is rather used here in a sense more nearly allied to its primitive meaning in the Latin tongue whence it is derived, though in a perverted sense. An "irreligious libertine" means one who thinks and acts as a "freedman"—independent of, free from, the restraints of his obligations to Deity—not perceiving that in the service of God alone is "perfect freedom." In the language of the Charge, he who "rightly understands the art" will not be such. Yet, with all our care, such do sometimes creep into our assemblies. They are among us, but not of us. They are not Masons, nor indeed, ever can be.

As Masons, under peculiar obligations to regard the good of Freemasonry more than the gratification of any man, or set of men, we should not be satisfied with the mere verbal assent of the candidate to a belief in Deity, but, by reference to his daily life, ascertain if the Deity he believes in is the God we Masons are taught to love and revere. Does he live without the restraints of law and religion? He is an "irreligious libertine," and cannot be made a Freemason, no matter what he professes to believe. Is he, on the other hand, "good and true, honorable and honest?" Does he practise that which the inspired writer declared to be true and undefiled religion before God, the Father, viz: "Visit the fatherless and widows in their afflic-

tion, and keep himself unspotted from the world?" His foundation is that which will withstand the winds, and the floods, and the storms, and in him Freemasonry will be honored.

I have not considered here the general qualifications of the candidate. This is not the place to do so. I am treating the subject of the first Charge—of God and Religion, and, therefore, have confined myself to it. I repeat—a mere verbal assent to a belief in Deity is not enough to qualify a candidate for the mysteries of Freemasonry. Something more should be required. The life of the candidate should be looked to. Actions often speak louder than words. In profession, an atheist can scarcely be found; in practice, many.

Having dealt with the nature of the Deity, a belief in whom Freemasonry requires, and what is the character of that belief the candidate should possess to entitle him to admission to our mysteries, I proceed next to define more particularly the duties we owe to Deity.

And first, we owe to God faith in Him. By faith in God is to be understood a very different thing from the mere conviction by the Reason of His existence. The Reason may, and should, be properly exercised in bringing the mind to a perception of the evidences of His existence which surround and obstruct our path at every step in life; so that we cannot move, or even

respire the atmosphere that encompasseth us, without meeting the unmistakable signs of a first great Cause, the Maker of us and of all things, "in whom we live, move, and have our being." It is then—*after* the mind has been thus convinced—that Faith comes in. It is an exercise of the heart, and not of the mind. Reason may teach us to believe that God is, but it is Faith, and Faith alone, that goes further, and persuades us, "that He is the rewarder of them that diligently seek Him," —God, excellent in goodness, faithful in promises.

When we contemplate the holiness of God, and His righteousness, which cannot make the least allowance for sin, we will be at no loss to conceive the essential importance of Faith to our acceptable service to Him, since it is only through Faith that any righteousness can be imputed to us. It is by Faith that we arrive at more correct notions of the true character of Deity. It is by Faith that we learn to think more truly of ourselves, as we are—of our mortal weakness and our immortal destiny. It is by Faith we acquire a love for our fellow-men, and count them as kindred and brethren. And, finally, it is by Faith in the atonement of our Great High Priest, that we hope at the last, through His righteousness, to be accepted of God.

From this brief epitome, it will be seen how important is the duty of faith to the Mason. But if any of you desire more fully to learn the power of faith, what

it has done, and what it is able to do for the souls of men, read what Saint Paul saith of it in his admirable Letter to the Hebrews, 11th chapter.

In the next place, we owe to God obedience. Obedience is the basis of all government whatsoever; without it society itself would soon fall to pieces, and where order and happiness now obtain, confusion and rebellious strife would prevail. God Himself, in His revealed word, hath set His seal upon its value, and distinguished it by His peculiar favor, by not only commanding its inculcation and practice from our earliest years to our earthly parents, but by adding, what He did not to any other of His commandments, His special promise of reward. Thus—"Honor thy father and thy mother, *that thy days may be long in the land which the Lord thy God hath given thee.*"

It is from this early inculcation of obedience to our earthly parents, the duty of obedience to the civil magistrate, and the higher duty of obedience to our Heavenly Father, becomes easy and natural. Freemasonry, true to its objects, doth never lose sight of this duty, and by the practice of humiliation and prayer, doth ever enjoin upon the sons of light its constant exercise.

But, as a fruit of faith and obedience, we owe to God that we keep His commandments, and "walk in His statutes to do them." This duty the ancient

Charge we are considering enjoins in these words: "*A Mason is obliged by his tenure* to obey the moral law." The moral law, in all its essentials, is the same with every people who acknowledge the existence of a Supreme Being, of the nature and character we have described. Among Jews and Christians it is agreed to be more perfectly summed up in the Decalogue, or Ten Commandments, set forth in the writings of Moses. They comprehensively enjoin all the more prominent duties of man to his Maker, and to his fellow-man. These a Mason is obliged, "by his tenure," to obey.

Tenure, though a law-technical, yet hath a very wide and extensive signification. It may be comprehensively defined to mean—a holding. The tenure of an Estate in Law means the holding an estate, generally on some condition to be performed on the part of the tenant. In Europe this was frequently, in the case of landed estates in feudal times, a condition of personal service to the sovereign of the realm, or lord of the manor, and now of allegiance to the crown, or stipulated rent to the lord of the fee. And even in this country, the right of eminent domain being in the State, it may be said that our tenure in fee-simple to lands (the largest estate known to the law) is yet burthened with the condition that he who holds the estate shall truly render to the State the lawful taxes on the same, or his

tenure becomes, by so much, uncertain and weakened; since it becomes subject to levy and sale, on the part of the State, for their payment. Sometimes, tenure in law has reference to the duration of the estate, without restriction of enjoyment during the term of duration. It is in this last sense we are to understand it here.

Great as are the privileges and benefits of Freemasonry, when its principles are properly understood and faithfully practised, they are forfeited, and become, like the apples of the Dead Sea, "all ashes to the taste," if we fail to observe the moral law. For, it is on this very condition alone that its privileges and benefits are ours. It is, therefore, in our own power, by obeying the moral law, to make this our estate an estate in perpetuity, or, by our disregard and violation of that law, to forfeit and lose our estate after shortest duration. This is the condition, this the *tenure* by which and upon which it is ours.

I have said Freemasonry does not claim to be religion. But it is, indeed, the very handmaid of religion. In our lodges we constantly acknowledge our dependence upon and the service we owe to our Almighty Master. And what Mason, let his sectarian views be what they may, will not own, as he must feel, that nowhere has the whole duty of Freemasons been more succinctly and fully summed up than in the words of the Divine Master Himself, "Thou shalt love the Lord

thy God with all thy heart, and with all thy soul, and with all thy mind ; and thy neighbor as thyself."

But let not any brother imagine that because one does not observe the same ceremonial law with himself, in his worship of Deity, he may justly reject him from Masonic fellowship. This were sadly to pervert all the teachings of Freemasonry. Why, herein are we all most agreed, that while we unite in the belief of the one true God, and in the exercise of brotherly love and charity, which is so acceptable to Him, we will not engage in vain babblings among ourselves, whether the waters of Jordan, or of Arbana and Pharphar are most effectual to heal all leprosy. For we know—Freemasonry hath taught us this—that either will be efficacious as the Lord will, and only as the Lord will ; and that it is His will that according to a man's faith shall it be done unto him. Nay, if there be anything unmasonic, it is the entertaining objection to a brother, on profane, or sectarian grounds. There are no sects in the sight of God.

It becometh a Mason, of all men, if he would be consistent with his profession, in the words of one inspired of old, " to do justly, to love mercy, and to walk humbly with his God." The natural fruits of such a life are personal goodness, truth, honor, and honesty. To live in open disregard of this duty, is to forfeit, according to the ancient Charge we are considering, all claim

to the rights, privileges, and benefits of Freemasonry. For his tenure of these is on condition that he perform the other. The estate being conditional, if he neglect to fulfil the condition, it becomes forfeited, and no longer vests in him.

And now, brethren, what should we become from a consistent discharge of these duties? In the language of the charge, "Good men and true." To be good, is to be, in so much as we are good, nearer to the image of God; Goodness being one of His distinguishing attributes. In it are comprehended, as in a circle, all the virtues.

To be true, were a praise highly to be coveted of all men. Truth is the very bond and hinge of all life. So peculiar and essential an attribute of Deity is it esteemed, that an eminent Greek philosopher, in describing the Supreme Being hath said, "Truth is His body, and Light His shadow."

Let us consider for a moment, how important Truth is to the very existence and well-being of Nature itself. Without Truth, the very laws which sustain and regulate the harmonious action of the spheres with which our earth is connected and surrounded would be uncertain, and the beauty and order of the whole become one inextricable mass of irremediable confusion. Without Truth—if God were not true to Himself, true to His own laws—the seasons, which by their agreeable

variety serve to sustain and refresh us, would become cold chaos and night; "seed time and harvest" would be no more, and animal life would perish from off the face of the earth. Without Truth, the inferior animals would cease to obey the instincts of their several natures, which now serve to preserve their species, and would become in turn the enemy and the prey of each other.

But if such be the importance of Truth, as exhibited in the works of God in inanimate nature, and in the inferior animals, how strange that man, who has been distinguished by his Maker with Reason, a quality above the instincts of the lower animals, should not value it more highly than he does, and esteem it as the first of all the virtues! But so it is; man fails often where the brutes excel. Yet the Reason, of which he boasts, might well teach him better.

One of England's greatest writers and best of men, Archbishop Tillotson, more than a hundred years ago, thus wrote of this virtue: "Sincerity is the most *compendious wisdom*, and an excellent instrument for the speedy dispatch of business; it creates confidence in those we have to deal with, saves the labor of many inquiries, and brings things to an issue in a few words; it is like travelling in a plain beaten road, which commonly brings a man sooner to his journey's end than by-ways, in which men often lose

themselves. In a word, whatsoever convenience may be thought to be in falsehood and dissimulation, it is soon over; but the inconvenience of it is perpetual, because it brings a man under an everlasting jealousy and suspicion, so that he is not believed when he speaks truth, nor trusted when, perhaps, he means honestly. When a man has once forfeited the reputation of his integrity, he is set fast, and nothing will then serve his turn, neither truth nor falsehood.

"And I have often thought that God hath, in His great wisdom, hid from men of false and dishonest minds the wonderful advantages of truth and integrity to the prosperity even of our worldly affairs; these men are so blinded by their covetousness and ambition, that they cannot look beyond a present advantage, nor forbear to seize upon it, though by ways never so indirect; they cannot see so far as to the remote consequences of a steady integrity, and the vast benefit and advantage it will bring a man at last. Were but this sort of men wise and clear-sighted enough to discern this, they would be honest out of very knavery—not out of any love to honesty and virtue, but with a crafty design to promote and advance more effectually their own interests—and, therefore, the justice of the Divine Providence hath hid this truest point of wisdom from their eyes, that bad men might not be upon

equal terms with the just and upright, and serve their own wicked designs by honest and lawful means.

"Indeed, if a man were only to deal in the world for a day, and should never have occasion to converse more with mankind, never more need their good opinion or good word, it were then no great matter (speaking as to the concernments of this world) if a man spent his reputation all at once, and ventured it at one throw ; but if he be to continue in the world, and would have the advantage of conversation whilst in it, let him make use of truth and sincerity in all his words and actions ; for nothing but this will last and hold out to the end : all other arts will fail, but truth and integrity will carry a man through and bear him out to the last."

As Masons, we are under peculiar obligation to cultivate Truth. This ancient Charge and our lodge lectures teach, as the first lesson in Masonry, to be good and true—" on its theme to contemplate, and by its dictates endeavor to regulate our conduct ; hence, while influenced by this principle, hypocrisy and deceit are unknown among us ; sincerity and plain dealing distinguish us, and the heart and tongue join in promoting each others' welfare, and rejoicing in each others' prosperity."

Seeing, then, brethren, that though Freemasonry enjoins upon us no particular form of religious observ-

ance, yet its demands are religious in their character, and that our Masonic rights are conditional upon the performance of our Masonic duties, we should never forget, in view of our solemn obligations to the great Institution, and through it to God, to each other and to mankind, "what manner of men we should be." Let us so strive to be good and true in this life, that when the Grand Tiler, Death, shall come to summon us to the Supreme Lodge of the Blessed on high, we may be clothed and ready. For death is the test of our lives, and "the end crowneth the attempt."

I was once called publicly to address my brethren, on a Masonic occasion. It was objected by a brother, more thoughtless than wise in the objection, that my discourse partook too largely of the nature of a sermon. You may think so now. But reflect! What is Freemasonry itself, with the Book of the Law ever spread open on its thousand altars, but a living sermon? And, if the great delineator of human nature, and close observer of all the influences which surround us in earth, air, fire and water, could find

> "Tongues in trees, books in the running brooks,
> Sermons in stones, and good in every thing,"

how much more readily shall we, in this great and ever-growing theme of Freemasonry!

But the Charge I have this evening considered left

me no choice, did I desire it. Of God and Religion I had to speak; and who would tire of rational contemplation of these subjects, so great in themselves, so near to our happiness, both as finite and immortal beings, is yet to learn the first requisite to becoming a good Mason.

If there be any yet among you, brethren, unto whom this theme is wearisome, I will say, for the satisfaction of such, that the remaining lectures in this series will turn more on the practical rights and privileges which obtain among Masons, and the corresponding duties we owe to Freemasonry, the world and ourselves; though these we have just considered can never be wholly lost sight of, since it is upon a proper understanding of them that all our Masonic duties and rights depend.

LECTURE II.

Let every soul be subject unto the higher powers. For there is no power but of God; the powers that be are ordained of God. * * * For rulers are not a terror to good works, but to the evil.

ROMANS XIII. 1, 3.

LECTURE II.

II. OF THE CIVIL MAGISTRATE, SUPREME AND SUBORDINATE.

BRETHREN :—The subject which will engage our attention this evening is the duty, as Masons, we owe to the civil government, under whose protection we live and enjoy our rights and privileges, civil and masonic. Nor does it follow, though these latter be denied to us, that we are at liberty to resist the powers that be.

The following are the words of the Ancient Charge on this head :

II. OF THE CIVIL MAGISTRATE, SUPREME AND SUBORDINATE.

"A Mason is a peaceable subject to the civil powers wherever he resides or works, and is never to be concerned in plots and conspiracies against the peace and welfare of the nation, nor to behave himself un-

dutifully to inferior magistrates; for as Masonry hath been always injured by war, bloodshed and confusion, so ancient kings and princes have been much disposed to encourage the craftsmen because of their peaceableness and loyalty, whereby they practically answered the cavils of their adversaries and promoted the honor of the fraternity, who ever flourished in times of peace. So that if a brother should be a rebel against the State, he is not to be countenanced in his rebellion, however he may be pitied as an unhappy man; and, if convicted of no other crime, though the loyal brotherhood must and ought to disown his rebellion, and give no umbrage or ground of political jealousy to the government for the time being, they cannot expel him from the lodge, and his relation to it remains indefeasible."

Obedience, I have remarked, is the basis of all government. How eminently it is due to God, the Supreme Governor of all, I have, in my former lecture, briefly considered. But, though the duty owed *first* to Him flows thence to country and parents *downward*, the exercise of that duty, by an inverse law, mercifully adapted to the necessity of our nature, *begins* towards our parents, and thence rises *upward* to country and to God. It was with reference to this necessity that God Himself commanded and commended to all mankind obedience to our earthly parents; and we shall

see, after very little reflection, that the same reasons which support and enforce its exercise in the one case, apply with equal, if not greater strength, to the other.

Government, besides that it is the law of the universe, is necessary to the happiness, if not the existence, of man; and he who would refuse his obedience to just government, is a disorganizer and evil-doer. All such Freemasonry condemns.

Milton, in one of the noblest passages in the English language, thus speaks of government, and the excellency of its rule and necessity, under the name of discipline: "He that hath read with judgment of nations and commonwealths, of cities and camps, of peace and war, of sea and land, will readily agree that the flourishing and decaying of all civil societies, all the moments and turnings of human occasions, are moved to and fro as upon the axle of discipline. So that whatsoever power or sway in mortal things weaker men have attributed to fortune, I durst with more confidence (the honor of Divine Providence ever saved) ascribe either to the vigor or the slackness of discipline. Nor is there any sociable perfection in this life, civil or sacred, that can be above discipline; but she is that which, with her musical chords, preserves and holds all the parts thereof together. Hence in those perfect armies of Cyrus in Xenophon, and Scipio in the Roman

stories, the excellence of military skill was esteemed, not by the not needing, but by the readiest submitting to the edicts of their commander. And, certainly, discipline is not only the removal of disorder, but if any visible shape can be given to divine things, the very visible shape and image of Virtue, whereby she is not only seen in the regular gestures and motions of her heavenly paces as she walks, but also makes the harmony of her voice audible to mortal ears. Yea, the angels themselves, in whom no disorder is feared, as the apostle that saw them, in his rapture describes, are distinguished and quarternioned into the celestial princedoms and satrapies, according as God Himself has writ His imperial decrees, through the great provinces of heaven. The state also of the blessed in Paradise, though never so perfect, is not therefore left without discipline, whose golden surveying reed marks out and measures every quarter and circuit of New Jerusalem." Indeed, we cannot conceive of any rational existence without government, or, as Milton hath it, discipline. The idea of laws, which are the arms of government, is inseparable from the idea of being.

I have said, the duty of obedience to the civil government of our country, and to God, and to our earthly parents, is supported and enforced by the same reasons. But the duty of obedience to our earthly parents rests

upon the principle of obligation: first, by reason of indebtedness, and, second, of gratitude.

And, first, we owe our parents obedience, respect, filial homage, and duty, extending even to maintenance and support in their old age, as a *compensation* due them for their attention and care of our interests, when and in what particulars we were unable to protect ourselves in them. These are not, and cannot be, in any just ethical consideration, regarded as any other than a debt; a debt, in its obligation, of more than ordinary sanctity and binding force on us, by so much as the services rendered were essential to our life, welfare and happiness, and were bestowed with single aim to our good, at a time when we were helpless to serve ourselves. This makes, in addition to the *quantum valebant* count which might lie for these services in the municipal courts, a case *in foro conscientiæ;* and to the legal obligation of debt adds that also of honor.

But the same circumstances unite to render the claim of country, the government under which we live, and enjoy in peace the full and undisturbed possession of the rights of life, liberty and property, equally obligatory upon us. Nay, more, since, but for its protection, accorded to our parents before us, we had been deprived, possibly, of much of the efficiency and value of their services, essential to our welfare as they were.

But this further recommendation to our duty hath civil government, that its protection is given with our matured consent, expressed or implied, and that it secures to us objects more valuable than were the *primary* objects of the protection and care of our parents, which were only the preservation of life, since, without the former, life itself would be nothing worth. Hence, the obligation of obedience, respect and duty to government is by so much of a higher quality and degree than that we owe to our parents.

Again, we owe obedience, respect, filial homage and duty to our parents, from obligation of gratitude. It is our privilege, as intellectual and moral beings, to own the higher emotions which belong to those natures; and, owning these, the rational creature which would withhold from his parents the tribute of gratitude, for their past services to him rendered, in his helpless infancy, sinks in the scale of being, and, falling short of this divine attribute of his nature, is, to that extent, "led captive of the devil."

But the same claim, and greater, has government on our gratitude, for its protection of our rights and dearest interests, by reason that those rights and interests are of higher value, and the protection afforded of more potent might.

And, if this be true in relation to country—earthly government—how infinitely greater must it be con-

ceded to be in relation to God—to God, in whom are centred all the powers, and all the relations, with more of the faithfulness of country and parents both! If we owe much to our earthly parents and to civil government, for the blessings they confer upon us, which to possess of our unaided selves we are unable, helpless, how much more to our Heavenly Father, who openeth His hand and all creatures are filled—unto whom we are indebted for life itself, with every blessing of life so richly scattered in and around us, before and behind in our pathway, that through their very profusion we are like to disregard them—"in whom we live, move, and have our being?"

Thus we see, my brethren, that in every consideration, justly weighed, of what we owe, and of what we should be grateful for, in this life, beside the immeasurable, inestimable gift of immortality after this life is ended—of which every brother who has been raised to the sublime degree of a Master Mason hath assurance—the argument, as by a natural grade, runs upward to, and ends in God. So truly, did I say, in my former lecture, that we could not properly, at any time in the course of these lectures on the old Charges, lose sight of the first, which concerned God and Religion.

I have deduced thus, I trust to your satisfaction, my brethren, the reasonableness and duty of obedience to

the civil powers. This obedience is not confined to the supreme powers of a state, but belongs equally to the subordinate powers. They all derive their authority from the same source; and what saith the old Charge we are considering? That we should not behave "undutifully to inferior magistrates." Thus Freemasonry enjoins on the children of light this duty of obedience to the civil powers of every grade; nor countenances any neglect of that duty in ourselves, nor any encouragement of such neglect in others.

It is noticeable here, how sedulously Freemasonry sets its face against all proselytism, or propagandism whatever. Not only are Masons taught not to persuade or use any arts to induce any to become Freemasons, but they are also enjoined to obey the civil magistrate in what country soever whose protection and hospitality they enjoy, whether it be the country of their nativity, or of their adoption, or of their temporary sojourn; whether its laws be such as they have been taught to love and revere from early education, or diverse, or even repugnant thereto, thereby forbidding us to propagate our private views of political principles, which may tend to the subversion of the government whose protection we enjoy. What a complete answer is this to those fears of our Institution which, aroused by bad and unprincipled men, for self-

ish ends, have sometimes excited the hostility of some governments to our Order.

Some there are who derive from this Charge evidence of the early migratory habits of our Order. These are they who cherish the notion that the craft were once operative workmen only, and were great rovers in quest of work and higher wages.

It cannot be denied that the Institution did once bear an operative character. Yet I do not believe that Freemasonry ever bore an exclusively operative character; and I consider this Charge rather as evidence of the care our fathers had to recommend obedience to civil authority, and that the Sons of Light, wheresoever dispersed, should not engage in civil commotions, as being at all times adverse to the harmony and prosperity of our Order. Operative or speculative as Freemasonry may have been, or both, there is no mistaking the language of this old Charge, nor the reason why this duty to civil magistrates is so carefully enjoined, viz: for that *Freemasonry* "hath always been injured by war, bloodshed and confusion;" 'tis only in quiet and peace that the moral and spiritual objects of the Institution can with any hope of successful result be carried on.

That these, the moral and spiritual, are the true objects of Freemasonry, no well-instructed brother can for a moment doubt. For, as that great intellect,

already quoted,* speaking of the higher office of Religion to the same end, observes—"God, to show how little He could endure that men should be tampering and contriving in His worship, though in things of less regard, gave to David for Solomon not only a pattern and model for the temple, but a direction for the courses of the Priests and Levites, and for all the work of their service." And then asks,—"Did God take such delight in measuring out the pillars, arches and doors of a material temple? Was He so punctual and circumspect in lavers, altars and sacrifices soon after to be abrogated, lest any of these should have been made contrary to His mind? . . . . Should not he rather now, by His own prescribed discipline, have cast his line and level upon the soul of man, which is His rational temple, and by the divine square and compass thereof, form and regenerate in us the lovely shapes of virtues and graces, the sooner to edify and accomplish that immortal stature of Christ's body, which is His church, in all her glorious lineaments and proportions?" So may we not by the same reasoning ask,—Does Freemasonry take all this care of the temple, its ritual and courses of its officers, and for all the work of their service, for no higher end than the perfect ordering and preserving of the material tools and implements thereof? Or does she not rather "cast

* Milton.

her line and level upon the soul of man, and, by the divine square and compass thereof, form and regenerate in us the lovely shapes of virtues and graces, the sooner to edify and accomplish" that spiritual temple every brother is taught to construct in his own heart?

It is a want of clear perception of this truth that makes so many, after looking in upon our mysteries, go away dissatisfied. They hastily imagine, as a learned brother* hath said, that all of Freemasonry is comprised in the lodge lectures. But these are but the elementary designs on the Trestle-board, which each brother is to fill up and finish into the complete moral structure for himself, in his own heart. He must ever be searching for "more light." And according to his search, and not otherwise, will he be rewarded. He seeks after the divine lineaments of Truth, and, though often baffled in the pursuit, he will falter not ever; for he knows, by the esoteric teaching of the Royal Art, that though he may fall, the acacia shall yet bloom over his grave; and that he will yet be raised by his brethren by the fivefold mystic cord, to be embalmed forever in their hearts as a living martyr to his unshaken fortitude and integrity; living, not dead; forever beckoning them on to a like incorruptible fidelity, with a like compensation of reward.

The sacrifices to truth are never lost, my brethren!

* Oliver. Hist Landmarks—Introd.

Like the teeth of the dragon, they who fall will come up again, reinvigorated for the struggle, more completely panoplied for the renewal of that contest with vice and error, ever waging and never finished, by each individual brother, until he be received and acknowledged in the temple above.

With this understanding of its objects, 'twere to be inconsistent with itself did Freemasonry teach otherwise than obedience to the civil powers. 'Twere to demonstrate itself a false science thus. How could it be urged in one breath on the children of Light to subdue their passions and cultivate brotherly love to each other and to all mankind, if in another encouragement were given to disloyalty and rebellion, and all the disturbing and inflaming passions which these engender ?

Difference in religion and politics has been the fruitful source of more devastating evil to the human family than all other differences whatever. For though the disputed possession of a pretty woman was made, according to their poets, the cause of some of the most celebrated wars among the most enlightened of the ancient nations, yet such cause is only a figment of the poets. It will do very well, under the charm of their numbers, for the purposes of their story, to believe this ; but reflection forbids the idea that whole nations would battle as one man for an object which could not

be enjoyed but by a few at best. But Religion, or Politics, either, is a mistress whose delights may be sought and won, and enjoyed by all. Hence all can feel equal interest in the contest for their possession, according to their desire. They have thus a disturbing influence not confined to walls; yet they are equally noxious when suffered to antagonize in their differences within walls. With what face could we teach the loveliness and importance of "peace, harmony and good-will" among all Masons, and among all men, if we neglect to warn against that disobedience which is the sure and fruitful mother of strife, discord, and the hate which is "born of the devil?" From necessity of safety to its own objects, Freemasonry must forbid these subjects to enter the Lodge. The same necessity prescribes obedience to the civil powers. And, true to its character, Freemasonry, in most emphatic terms, preserves its consistency in this behalf. For, it is to be noted of this old Charge, that its words are not simple words of advice and encouragement, but by a forcible figure of Metonymy, whereby the thing done is put for the thing directed to be done, the effect for the cause, the fruit for the culture, the perfect necessary result for the duty enjoined, it is *affirmed*, that "a Mason IS a peaceable subject to the civil powers" &c.

In thus enjoining obedience to the civil powers, Free-

masonry preserves its analogy to the true religion. Hear Saint Paul:

"Let every soul be subject unto the higher powers. For there is no power but of God; the powers that be are ordained of God.

"Whosoever, therefore, resisteth the power, resisteth the ordinance of God: and they that resist shall receive to themselves damnation.

"For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? do that which is good, and thou shalt have praise of the same:

"For he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to execute wrath upon him that doeth evil.

"Wherefore ye must needs be subject, not only for wrath, but also for conscience' sake.

"For, for this cause pay ye tribute also; for they are God's ministers, attending continually upon this very thing.

"Render, therefore, to all their dues: tribute to whom tribute is due: custom to whom custom: fear to whom fear: honor to whom honor.

"Owe no man anything, but to love one another; for he that loveth another hath fulfilled the law."*

* Rom. xiii. 1–9.

What is this, my brethren, but Freemasonry in its highest phase? And we shall see, when we come to those other heads of these old Charges, which define and mark out more particularly the duties of a Freemason, that these principles, here broadly given, are happily blended in the more special instructions laid down for his guidance.

I will not discuss what acts, or omissions, on the part of government, will justify resistance in the subject or citizen; nor what line of distinction should be drawn between the powers of a government *de jure*, and one *de facto*. This would be to introduce politics into the lodge, which we shall find elsewhere positively forbidden. What definitions, therefore, by the common consent of mankind, have, from of old, obtained as true concerning the proper objects of civil government, and how these turn, under all forms of government, upon the single good and profit of the people governed; and how, when this end is lost sight of, unregarded, or set aside, the duty of obedience may be concluded to cease, or be suspended, I shall not, as it would be unfit, consider here. Yet, not insensible that there may be occasions which would justify disobedience to the civil powers, when these depart from all the legitimate ends of their creation, Freemasonry, while it forbids resistance to the civil powers, will not, therefore, declare such resistance to be a Masonic crime. We must not

countenance resistance or rebellion in a brother, but for that rebellion or resistance, we shall not deprive him of his Masonic rights and privileges.

This Charge is a full and complete answer to those who have attributed political designs to Freemasonry. Such imputation is contradicted by the history as well as the laws of the Order. A brother thus notices the false allegation: "It is contradicted, not only by the fact that all our constitutions, rules and regulations, by-laws and charges, forbid the members meddling with politics in any manner, as a Masonic body, or as Masons, and that the discussion of, or the descanting, or lecturing on, any political question or subject, in any lodge, or other congregation of Masons, as such, is likewise strictly prohibited; but the experience of ages has proved that these rules and regulations have been strictly adhered to, not only according to the letter, but according to their spirit. How many individuals of all the different political parties, do we find in the Masonic fraternity, and meeting in the same lodge, which in many cases is the only place where they do meet, divested of that political zeal and party rancor which add so much alloy to the enjoyment of social intercourse between man and man. At all other times and places they are strenuously opposed to each other, and meet in collision in pursuit of every political object. But it is with pride I can say, that among

all *true* Masons, their zeal and rancor are much softened and controlled, on such occasions, by the fraternal relation in which they stand to each other. Yet, was I a candidate for an elective office, and wished favoritism shown me on account of belonging to any particular society; I would sooner join some popular religious society, and depend on its members for favoritism, than I would ask it, or expect to receive it, from the Masonic fraternity.

"This institution has existed under all civilized governments, and has never interfered with the concerns of any; although the most despotic have looked upon it with a jealous eye on account of its republican or democratic principles. The Pope of Rome, who in ages past has held the control of, and been the acknowledged umpire between, all the crowned heads of Europe, and arbiter of the fate of nations, has issued his bulls, and sent forth his anathemas against the Order, and has caused the appalling horrors of the Inquisition to be brought in requisition to suppress it. The despots of several of the nations of that country have, at times, used all their arbitrary powers to exterminate it in their respective deminions, and although many brethren have fallen martyrs to their faith under the hands of these ruthless tyrants, the institution has escaped unscathed, and even uncondemned, by its most inveterate enemies. Through all these persecutions, it

has never been made to appear that Masons, as such, interfered, or attempted to interfere, with the concerns of the governments under which they resided. This amounts to almost proof positive, that they have, in this matter, strictly adhered to the requirements of the Order, and to the course they were under obligations to pursue."*

Such was the testimony of a brother in 1840 ; such has been the testimony of many long before ; such is the testimony of impartial history, and such will be the testimony of all in ages yet to come.

As Masons, we never have been, we never can be, engaged in political strife. But, in accordance with its benign object and practice, Freemasonry leaves the political, as we have seen it does the religious, opinions of the sons of light to their individual taste and choice. As in religion, so in politics, it binds them not to the particular creed of any nation or party, exacting only acquiescence in that in which all men are agreed, viz : that to the civil powers that be obedience is due, " for they are the ministers of God to do His pleasure." If, then, a Mason should be so unfortunate as to place himself in rebellious attitude to the civil government under which he lives, far from engaging with him, *as Masons*, let his cause be right or wrong, we are en-

* Address of Bro. Ebenezer Mix, N. Y., Oct. 7, 1840.

joined by this old Charge, "not to countenance him in his rebellion, however he may be pitied as an unhappy man." Yet he cannot be expelled from the Order, "and his relation to it remains indefeasible." But though, as rebel to his government, he cease not to be a Mason so far as our private obligations to him are concerned, these require us not to aid him *in his rebellion*. To do this we must act in character and capacity other than those of Masons.

It is well to look closely at the distinction here drawn between the Masonic and the civil character of a brother, for it runs through all the relations of life. Though the moral law, as I have said in the former lecture, is made part and parcel of Masonic law, and every violation of the former is necessarily a violation of the latter, subjecting the offender to the penal discipline of Freemasonry, yet in things indifferent, non-essential, or such as lie in theory and not in practice —as in what politics a man believes, or in what form of religious worship—while we are forbidden to hold converse in our congregated capacity as Masons in our lodges, perfect freedom is yet allowed us as individual men and citizens. Therefore, though we cannot, as Masons, uphold a brother in his opposition to the laws and opinions of society, political or religious, we are yet to respect those opinions in him which lead him to that opposition, and, carefully distinguishing between

factious aid of his unlawful enterprises, we are not to withhold from him, for that cause, the Masonic relief and sympathy he is by our mystic tie entitled to.

But the relief and sympathy bestowed are relief and sympathy for his misfortunes as a man, not as a rebel, or malcontent to government; for we gather from this Charge that our obligations cease to be imperative when they conflict with the laws of civil society. There is no hypocrisy in Freemasonry. She not only recommends to the children of light "sincerity and plain dealing" among themselves, but is careful to observe the same in regard to the world. No well-instructed, intelligent Freemason will acknowledge or believe that Freemasonry *could*, at the same time, prescribe obedience to the civil powers, supreme and subordinate, and encourage or allow resistance or opposition to the same. The brother who sets his face against the civil powers, "however he may be pitied as an unhappy man," cannot receive aid in his resistance from his brethren. Their obligations do not extend that far. The obligations of Freemasonry are to be construed together, and only regarded binding as they are consistent, the parts with the whole, and the whole with its parts.

For our conduct in regard to God and our country, Freemasonry is content to give us certain cardinal precepts only, well knowing that these are of themselves

able, if observed in good faith and with honest intent, to make us "good men and true" in the discharge of those high duties. Love God and honor the civil powers, is its only injunction. Do this, and it matters not with what theories about them we are severally concerned.

This careful exclusion of religious topics from our lodges constitutes one of the main elements of the Pillar of Wisdom in the East, and again enters into the composition of the Pillar of Strength in the West, of whose component parts, in perfect proportion mixed, is reared the glorious Pillar of Beauty in the South; so that to the Worshipful Master and Senior Warden more especially belongs the enforcing, with the assistance always of the craft, due obedience on their part to those cardinal precepts in the lodge; while it is more particularly the province of the Junior Warden, with the like assistance, to superintend the harmonious working of the hive when abroad, which is the result of their practice.

But what do we learn from this Ancient Charge further? Be not deceived. It is not intended that, because a brother, who shall be so unfortunate as to fall, right or wrong, into treasonable practices towards the civil government, cannot, for that cause, be expelled from our Order, but his Masonic rights remain to him unimpaired and indefeasible, *therefore*, the profane

and factious in spirit are not to have such spirit imputed to them, as objection, when they apply for admission to our sacred mysteries. This were to carry the spirit of this old Charge beyond what it legitimately implies. There is much due, much of positive obligation, much of negative obligation—obligation of active service, and obligation of forbearance to him who is already our brother ; but to these obligations the profane applicant for the benefits of Freemasonry is an utter stranger ; we are under no such obligations to him ; he hath no part or lot in them. True, his petition deserves, and should receive at our hands, respectful consideration, and he is entitled to our care, that we will not, as honorable men, do him or his character unnecessary wrong. His claim can go no further. His application to be received of us is voluntary, and he ought to be prepared to hear of any disposition of his case by us not unjust to him, without surprise. Rejection of his application is no injustice to him. He has no *right* to a fellowship with us, and where there is no right there can be no wrong. And, seeing if he be one " carried about by every wind of doctrine," with a spirit of discontent, and insubordinate to civil authority, unquiet, factious, turbulent, this alone is enough to make us doubt his fitness for association with us, who have ever prided ourselves on the contrary spirit, and to have all our passions subdued,

and " turned as on the axle of discipline," and it would be our duty to reject him.

Thus we see more clearly there is much truth in my definition of Freemasonry, as the Science of human life. The concern it has for a proper discharge of our duty to God and our country, without infringement of those private personal rights which are the gift of God Himself, renders the definition just; and, as we continue these lectures, we shall find its minute care for the social and private duties we owe to each other and to mankind will make it more apparent.

The evening's lecture is done. I have spoken, as I thought just, in a Masonic view, of the civil magistrate, supreme and subordinate ; let me hope, forbidding and unpromising as the subject might at first appear, it has been not without some profit to you and to me.

LECTURE III.

How is it then, Brethren? When ye come together, every one of you hath a psalm, hath a doctrine, hath a tongue, hath a revelation, hath an interpretation. Let all things be done unto edifying.

1 Cor. xiv. 26.

LECTURE III.

III. OF LODGES.

BRETHREN :—Having, in my two former lectures, shown the dependence of Freemasonry upon obedience to the moral, and its obligations to the municipal law ; how naturally and necessarily the one grows out of the other, and that a Freemason cannot, in any just consistence with his obligations, refuse or neglect to pay that obedience, I come, now, in the order of these Charges, to consider the working organization of Freemasonry, and the duty each brother owes to the Order, in the necessary part he should take in that organization ; and, also, of the qualifications requisite in those applying to be admitted to participation in our rights and duties.

The particular topic of this evening's lecture, then, cannot fail to interest every one who, having entered the portals of our mystic temple, if he have the common attributes of a rational being of uncorrupt in-

tegrity, must desire to be informed of his rights and duties in this behalf.

Thus reads the Ancient Charge:

"A Lodge is a place where Masons assemble and work; hence that assembly, or duly organized society of Masons is called a Lodge, and every brother ought to belong to one, and to be subject to its by-laws and the general regulations. It is either *particular* or *general*, and will be best understood by attending it, and by the regulations of the general or Grand Lodge hereunto annexed. In ancient times, no Master or Fellow could be absent from it, especially when warned to appear at it, without incurring a severe censure, until it appeared to the Master and Wardens that pure necessity hindered him.

"The persons admitted members of a lodge must be good and true men, free born, and of mature and discreet age—no bondmen, no women, no immoral or scandalous men, but of good report."

Here we have the sensible figure of a lodge under two aspects: the one denoting the place where Freemasons duly assemble for work, and the other the body of Masons themselves thus duly assembled, "just as," to use the language of one of the old editions of the Charges, 1738, "the word Church is expressive both of the congregation and of the place of worship," and as, in familiar parlance now, the two houses of Congress

may mean either the rooms, or halls in which the senators, or representatives of the people respectively assemble, or the respective bodies themselves. In the first sense, I might instructively speak of the situation, the form and extent, the ground and covering, and the necessary furniture of a lodge; but, besides that these are sufficiently set forth and taught in the regular lodge lectures, it does not comport with the design of these lectures that I should discourse of them at length, but rather of that mystic and spiritual lodge, or temple, of which every Freemason is, or should be, a member.

And this, it would be a source of delight, perhaps not unprofitable, to contemplate in its vast dimensions, reaching, as it does, over every part of the habitable globe, or, as some of the learned, but enthusiastic, of the brethren have contended, over the universe. And, in one sense, indeed, it is no stretch of the imagination to conceive the whole universe a lodge, with God on His throne in the centre, the principle of brotherly love, "peace and good-will" to all creatures, emanating and flowing from Him to the farthest limits of immeasurable space. Our lodge lectures themselves, to convey the idea of the universality of Freemasonry, describe the lodge as extending from east to west, from north to south, from the surface to the centre, and from the earth to the heavens. But our business

will be rather to consider the lodge in its more confined sense, divided, as the Charge does it, into General, or Grand, and Particular, or Subordinate Lodges.

But, first, of the lodge in the abstract: Freemasonry, being the Science of human life, like every science, requires that it should be taught, and that the necessary schools for this purpose be provided. Accordingly, we have our excellent and learned brother Anderson, in his history, thus expressing himself on the revival of Masonry in Italy, in the 16th century: "The Masons began to form new lodges (called by the painters *academies* or *schools*, as all true lodges ought to be), read lectures, communicated their secrets and hints of knowledge, and performed all other good old usages, that are preserved among Masons to this day, and perhaps will be to the end of time."*

And, according to another pious and excellent brother,† "A Masons' lodge is a *school* of true, useful, and universal science; it is the house of wisdom, and where wisdom presides there must surely be the school of science." . . . . "In this *school*, *i. e.* a Masons' lodge, geography, astronomy, philosophy, with all the liberal arts, are, or ought to be, the subject of our lectures, and are in those lectures, when properly delivered, so plainly and so familiarly expatiated upon and explained, that while the most refined understanding may be

* Entick, 1756, p. 69. † Inwood.

elegantly improved and luxuriously regaled, the meanest capacity, unless totally closed against all its own good, cannot depart wholly empty away." . . . . "In this *school*, a Masons' lodge, with scientific ardor we are led to trace the structure and explore the deep foundations of that wondrous fabric built by nature's God; and here, different from many of the schools of human wisdom, we want no human arguments to prove the glory, or the reality of His existence, for it is the peculiar province of Masonic science to direct her improving sons to study Nature, to study her in her most unaffected garb, and in all her works to view with the eye of faith and pious adoration her incomparable Master Builder."

And, again, our learned Brother OLIVER says, "a lodge of Masons is a *school* for the practice of science and good manners; and a microcosm, or representation of the universe. From a principle of piety to the Most High, its pursuits lead to a knowledge of virtue, both moral and social, and the exercise of those courtesies which produce confidence and mutual esteem betwixt man and man."*

The lodge is a school indeed; in its large sense the grandest and greatest of all schools; the grandest, because it covers, in its extent, every nation, and people, and kindred, and tongue, under the sun; and the

* Book of the Lodge.

greatest, because its first great doctrine concerns the knowledge of the greatest of all beings, the one only true God, the uncreated Lord of all Life, and Master of all powers and beings and things; and in its teachings it comprehends the whole duty of man—the Science of human life. Here are enforced, with peculiar effect, the four cardinal Virtues (the first of which, in usual order, as Freemasonry places them, is Temperance, itself conducing in an eminent degree to length of days), and those virtues in the exercise of which reside the elements of true happiness here, and the rational hope of happiness hereafter.

But I have thought, we are behind our ancient brethren, at least those of Italy in the sixteenth century, who, according to Dr. ANDERSON, besides performing "all other good old usages," "read lectures," and "communicated their secrets and hints of knowledge," in that we do not nowadays avail ourselves as we ought of this privilege and duty of the lodge. Brethren, the ambition of the Masons of to-day is too much for work—*work*, technically so called. Ask a brother, at any time, if he will go to lodge to-night, and ten to one he will answer, in the Yankee mode, by himself preferring the question—Is there any *work* to do? Shame on the Freemason who is *ever* without work. With a world full of ignorance and misery around him; with a heart full of evil passions in his

own breast, and a nature prone to evil; with brethren like himself in nature and in heart, to whose interests he is solemnly pledged and bound by a mystic tie, how can he ever be in want of work! And then, in the lodge, what a field is opened unto him! How vast the means for instruction, for *edifying*, has Freemasonry in its arrangements within itself! If, instead of what we technically call "work," and which now has come to be applied only to our labor on *new* material, we would look more to the condition and wants of the *old*, and by communicating "hints of knowledge," "reading lectures," &c., seek to improve ourselves and the brotherhood, how much more interesting and *edifying* would be our lodge meeting!

So common is the use of the word edify now for instruct—to teach—that you have not noticed, perhaps, its singular propriety to a Masonic discourse. The words of Saint Paul, "Let all things be done unto edifying," have a peculiar fitness of application to our mysteries. They literally refer to house, or temple-building; in which figure is the very life and soul of all our mysteries. This is the very cardinal idea of Freemasonry. The erection of a moral and spiritual temple in the soul to God is its whole business. And this is the literal expression of the Apostle. *Πάντα πρὸς οἰκοδομὴν γινέσθω* are the words in the original Greek. The Latin Vulgate has preserved the symbol-

ism—Omnia ad *ædificationem* fiant; and our English translators have faithfully rendered it into our tongue in the word *edifying*, which comes directly from the Latin.

But, besides that the lodge is a school, it is, as every brother will own to have often felt it, a sacred and very dear retreat from the wasting toils and cares of life in the world; a retired spot, whither we may withdraw for a brief season from the strife and the battle, and from the pure fountains of Freemasonry refresh ourselves for further struggle. And I have always thought, though lexicographers content themselves with deriving the word from the French, it had better be referred to Saxon origin; for, in the word itself, there seems to me to be a peculiar meaning, generic to our language, and the idea of *Rest* never fails to associate itself with the word *Lodge* in my mind. I doubt not, too, did time and place permit, I could show, by abundant extracts from our best writers, that this idea has uniformly attached to the word in their use of it. But, whatever be the general sense of the English word, and though our Fathers had no reference to this sense in first naming the tyled assemblages of Freemasons, lodges, yet in Freemasonry it is true, from the uniform character and objects of such assemblages, the word lodge hath come to have, legitimately, the idea of rest connected with it.

A lodge, as defined in our lectures, is held symbolically, to represent the world, with its constant demands and occasions for labor and refreshment, in this life, yet with the clouded canopy above, ever reminding us of the peaceful reward of final rest and happiness to be attained at the last by the aid of that theological ladder, whose principal rounds are Faith, Hope, and Charity. And well does this agree with my definition of Freemasonry as the Science of human life. For, as the due exercise of faith, hope and charity will certainly smooth our own, as well as the paths of others here, so will it certainly bring us to the enjoyment of that life to come, which is the only true end of all life; while the due succession of labor and refreshment, and the duties taught by Freemasonry in regard to each, in a peculiar manner prepare the brother for the proper discharge of every occasion of life.

It was from a conviction of the truth and propriety of this definition, that our Brother Oliver condemns the disuse of refreshments in the lodge. The Science of human life, to be complete, must arm its professor as well against the abuse of refreshment as of labor. And in this sense must be construed his language, when, regretting the removal, at the Union in 1813, of the tables of refreshment, he says, "The Author of our being has better understood the nature of man. He has assigned hours for labor and hours for refresh-

ment; and he has appointed certain physical appearances, to determine beyond the possibility of mistake, the recurrence of those stated periods of time. The sun rises in the East, and calls him to labor; it gains its meridian in the South, and summons him to refreshment; and it sets at length in the West, to remind him that repose is necessary to restore his exhausted strength for another day of toil. On this principle Freemasonry was originally founded; and no squeamish taste, or fastidious opinion, ought to induce us to abandon it. The practice has received the sanction of all antiquity, and forms one of the unchangeable landmarks of the Order."*

A lodge, according to the lectures of our English brethren, is "an assembly of Masons, just, perfect, and regular, who are met together to expatiate on the mysteries of the Order; *just*, because it contains the volume of the sacred law unfolded; *perfect*, from its numbers, every order of Masonry being virtually present by its representatives to ratify and confirm its proceedings; and *regular*, from its warrant of constitution, which implies the sanction of the Grand Master where the lodge is held."† From this definition it will be seen, the perfection of the lodge is made to consist in the equality of every order, or degree, in the general business of the craft. And it conclusively shows that

* Book of the Lodge. † Ibid.

the business of the lodge was uniformly transacted, as it is at this day in England, in the Entered Apprentice degree, as in no other, according to the admitted numbers, 3, 5, and 7, of the three degrees respectively, could it be said that such equality would be certainly represented.

In the Charge I am considering lodges are divided into particular and general, or, as we call them, Subordinate and Grand. Anciently, our brethren, as convenience or necessity required, opened their lodges when and where they pleased, selecting their Master for the particular occasion, and made brothers at pleasure, always observing, but subject only to the landmarks, and acknowledged general laws, usages and regulations of the craft. What these laws, usages and regulations were, or should be, was determined by more imposing annual congregations of the craft called General Assemblies, where only the degrees of Fellow-Craft and Master Mason were conferred. These irregular, impromptu lodges were usually dissolved with the occasion which called them into being; though it is not to be doubted, that lodges did, at some points, assume a more permanent organization, as we find the four old lodges in London, which met respectively at the Goose and Gridiron in St. Paul's churchyard, at the Crown in Parker's Lane, at the Apple-tree Tavern in Charles Street, Covent Garden, and at the Rummer

and Grapes Tavern in Channel Row, Westminster, claiming, in 1717, certain *prescriptive* rights, as lodges.*

But it must not be supposed that even these General Assemblies had the right to interfere with the known ancient landmarks of the Order, though it is generally allowed they were composed of all orders of Masonry indiscriminately, and hence expressed the highest legislative, judicial and executive powers of the whole craft. Nor did they assume to control the particular lodges, whose rights were the inherent rights of the whole fraternity, nor at all to interfere with their proceedings, except by the enactment of general regulations, affecting the well-being of the whole fraternity. They claimed no special fealty, or subordination from the particular lodges, as lodges, to their authority.

Yet, though I concur in the belief that the General Assemblies were composed of all degrees of Masonry indiscriminately, I confess I have been somewhat staggered by a passage in the ancient poem of the 14th century, published by Halliwell, which certainly speaks only of *Masters* as composing those Assemblies. Thus,

> "The second artycul of good masonry,
> As ye mowe hyt here hyr specyally,
> That every *Mayster*, that ys a Mason,
> Most ben at the generale congregacyon,

* Ashmole, Preston.

So that he hyt resonably y-tolde
When that the semble' shall be holde;
And to that semble' he most nede gon,
But he have a resenabul skwsacyon,
Or but he be unbuxom to that craft,
Or with falsehed ys over-raft,
Or ellus sekenes hath hym so stronge,
That he may not come hem amonge;
That ys a skwsacyon good and abulle,
To that semble withoute fabulle."*

In this, it is noticeable, only Masters are mentioned as required to be at the Assembly, and nothing is said of Wardens, or Fellows, or 'Prentices. It is well, in passing, to remark how strict the duty of attendance was held to be so far back as the 14th century.

Yet, it is certain, that Grand Lodges in England, since 1717, have been promiscuous; for, in the XXVIII Old Regulation, adopted in 1721, wherein provision is made for the decent forming of the Grand Lodge at its annual assembly, one of the reasons assigned for the precautions taken is, "to consult about whatever concerns the decency and decorum of

* My attention was first called to this by my M. W. and learned Bro. Wm. S. Rockwell. The curious reader will find a copy of the poem in second volume Hyneman's Masonic Library, in 2 vol. Freemasons' Magazine, and in Am. Freemason, vol. 2. I believe it is also to be found in the U. M. L., but I have not the volume. In the twelfth poynt, Masters and *Fellows* are both mentioned, and in a new ordinance, *alia ordinacio*, it is said, "alle the men of craft ther most ben," but the duty of attendance seems to have been most imperative on Masters.

the Grand Assembly, and to prevent all indecency and ill manners, *the assembly being promiscuous.*" And again, in Art. XXXIX it is provided that all New Regulations proposed shall be submitted in writing to the perusal of all the brethren, "even of the youngest entered apprentice."

But since the year 1717, commonly noted as the year of revival of Masonry in England, and as a consequence of which revival these old Charges were published for the more certain enlightenment and guidance of the craft, the brethren, by common consent, have fallen under a new law of organization; for they then conferred supreme power upon the Grand Lodge, on the sole condition, that the ancient Landmarks of the Order be at no time infringed. And it was agreed that, "if any set or number of Masons shall take upon themselves to form a lodge without the Grand Master's Warrant, the regular lodges are not to countenance them nor own them as *fair* brethren and duly formed, nor approve of their acts and deeds; but must treat them as rebels, until they humble themselves, as the Grand Master shall in his prudence direct, and until he approve of them by his warrant, which must be signified to the other lodges, as the custom is when a new lodge is to be registered in the list of lodges."*

By which it appears, that particular, or private

* O. Reg. viii.

lodges, as they are sometimes indiscriminately called, have become subordinate to the Grand Lodges, and are so designated in this country, at this day. From them are all their powers derived; and without their countenance and authority they cannot lawfully exist. Any number of Masons who assemble and undertake to perform any of the peculiar rites, or exercise any of the privileges of Freemasonry, without the warrant of a duly constituted and legal Grand Lodge, is held to be clandestine; and against such every brother knows he is specially bound to set his face. To legitimate Subordinate and Grand Lodges only, then, as at present recognized, must the following remarks be applied.

A Grand Lodge is that assembly of Masons within a given jurisdiction, composed of the representatives of the Subordinate Lodges within the same limits, and such other members of the fraternity as may be designated by its constitution, having supreme control of ancient craft Masonry, or, under the system which prevails in this country, of the three first degrees within its jurisdiction. There can exist only one legal Grand Lodge in the same jurisdiction. It seems to be a received doctrine, that to organize a Grand Lodge *de novo* in unoccupied territory three lodges legally existent are enough; though according to precedent it would seem four should be requisite, as that was the actual number which instituted the Grand Lodge of England, with

whom the present system of Grand Lodges originated. Dermott, as the exponent of the schismatics, self-styled "Ancients," required five. But this was evidently, by casting a reflection on the organization of the true Grand Lodge of England, to bolster his own false pretensions.

In England the acknowledged representatives of a lodge are the Master and Wardens ;* but as this is a constitutional provision, the principle of representation being once conceded by the fraternity, as a fraternity, and not as lodges, each Grand Lodge may determine for itself who shall have seats and be entitled to membership in its own body. Yet, as anciently, the general assemblies were organized upon the principle of a pure democracy, the whole fraternity having a voice in its deliberations, so now, it would seem more

* "The majority of every particular lodge, when congregated, shall have the privilege of giving instruction to their Master and Wardens before the assembling of the Grand Chapter, or lodge, at the three quarterly communications hereafter mentioned, and of the annual Grand Lodge too : *because their Masters* and Wardens are their representatives, and are supposed to speak their minds."—*Old Regulations*, Art. x.

Since the Union of 1813 "the immediate Past Master" has been added to the representatives of the lodge, and according to the present Constitutions of the Grand Lodge of England he still retains that office, as will be seen by the following language: "The majority of the members of a lodge when congregated, have the privilege of giving instruction to their Master, *the immediate* Past Master, and Wardens, before the meeting of the Grand Lodge; because such officers are their representatives and are supposed to speak their sentiments."—*Cons. G. L. of Eng. Private Lodges*, SEC. 24.

consistent with Masonic principles to admit the largest representation compatible with prudent and safe legislation.

When I have said that the authority of a Grand Lodge is supreme within its jurisdiction, having no restriction save that imposed by the ancien t Land marks, which it, no more than any other power, can lawfully infringe, I have said all that need be said, in this place, concerning such assembly. Only, it is proper to remark, that its regular meetings are usually quarterly, or annual, or both; the annual meetings being those at which the general interests of the craft more particularly receive attention.

Of Subordinate Lodges I must speak more at large. Though the limits of this lecture will not admit of any thing like a full enumeration of their powers and privileges, I must yet say something of the requisites, the rights, powers and privileges of a lodge.

After the legal number of Masons, 3, 5, or 7, have assembled, it is requisite that the necessary furniture of the lodge be present, or it cannot lawfully work. The necessary furniture of a lodge are the Holy Bible, the square and compasses, and the charter or warrant of constitution from competent authority empowering them to work. All these must be present in the lodge to render its work perfect and legal. They are called the *necessary* furniture, because, without them all

present, the work of the lodge would not be legal. It is further requisite to make the work legal, that there be one in the East qualified, according to the ancient usages of the craft, to preside.

Our ancient brethren met sometimes on the tops of hills, or in the depths of valleys: which situations themselves suggest the reason for their adoption for purposes of meeting, the great object being the ensuring of secresy and security against the intrusion of cowans and eaves-droppers. And, so that this end is obtained, there is nothing to prevent the assembling and working of Masons now in similar situations, proper precautions being had to guard against cowans and eaves-droppers. But, modernly, Masons meet in halls constructed with special reference to security from intrusion.

Brother Oliver says, "The W. Master's place is in the East, to call the brethren *to* labor; the J. Warden is placed in the South, to cheer and encourage them *at* their work; and the S. Warden, in the West, to dismiss them *from* their daily toil. And the lodge was so constructed, that if a cowan was caught listening, or prying into the business of Masonry, he was punished by 'being placed under the eaves in rainy weather, to remain exposed to the droppings till the water ran in at his shoulders, and out at his heels.'"* This is a

* Book of the Lodge.

curious ancient mode of punishment, and well explains the derivation of the word "eaves-dropper." Some say, that from the circumstance of the houses having projecting roofs, which afforded facilities for cowans hiding, and dropping to the ground when detected, arose the term. Let either conjecture be correct—perhaps both are—to Masonry is our language indebted for the word.

But, besides the officers enumerated above, there are others recognized, some more and some less in different jurisdictions, as every brother will remember, while the Tiler must be admitted an officer indispensable to the lodge.

Lodges may work under either dispensation or warrant of constitution. I will not enter upon a discussion of the difference between a dispensation and a warrant, or charter, as I could not do justice to the subject in the limits of this lecture, and the brother anxious for light on this head will find it in works already published by able brethren, learned in the laws and customs of the brethren.

For the same reason I pass the ceremonies of consecration, dedication, constitution, and installation of officers, as these will be found set forth at large in the various manuals.

Every Subordinate Lodge has the exclusive right to admit to or exclude from its own membership; and

this right is beyond the control of the Grand Lodge, not subject to dispensation, being one of the reserved rights of old, inherent in them, and not delegated to the Grand Lodge. As Old Regulation VI. expresses it: "No man can be entered a brother, nor admitted to be a member thereof, *without the unanimous consent of all the members of that lodge* then present when the candidate is proposed; and this consent is formally asked by the Master; and they are to signify their consent or dissent in their own prudent way, either virtually, or in form, but with *unanimity*. Nor is this *inherent* privilege subject to a dispensation, because the members of a particular lodge are the best judges of it, and if a fractious brother should be imposed upon them it might spoil their harmony or hinder their freedom, or even break and disperse the lodge, which ought to be avoided by all good and true brethren." Here, it will be seen, the conclusive reason, which ought to satisfy every mind, is given why *unanimity* is so strictly required in every act of affiliation. In this particular, the supremacy of the Grand Lodge over the Subordinate Lodge is limited by the primitive constitutions of the Order. Indeed, it is only in its organization, and *general* legal operations under it, and in its Masonic fidelity, a particular lodge can strictly be said to be subordinate to any power; for, while it has existence, its acts may be both general, affecting the

interests of the whole fraternity, or local, having reference only to the interests of its own private membership. Thus, it makes Masons, which is an act that concerns the welfare of the whole fraternity, and, therefore, is of general character, and should be performed according to the recognized ancient usage of the craft ; in the Subordinate Lodge, too, reside the power and duty of discipline over all Masons within its jurisdiction ; this, also, is of general interest ; and these, as all acts which affect the general interests of the fraternity, are subject to the supervision and control of the Grand Lodge. But its acts of a private character, and such as affect only its own local interests and welfare, as its private fiscal concerns and membership, as we have seen, are not so subject. This is a distinction it will be well to bear in mind.

Every Subordinate Lodge has the right to instruct its representatives in the Grand Lodge ; to frame its own by-laws, observing always the general regulations of the Grand Lodge, and preserving the ancient Landmarks of the Order ; to suspend, or exclude from its membership, but not to expel from the Order, except with the sanction of the Grand Lodge ; to manage and direct its fiscal concerns ; and all according to the will of a majority of its members. But it cannot resign its charter, or warrant of constitution, so long as seven Master Masons, belonging to its membership,

are willing to retain it, and perform the business of Masonry under it.

Every Subordinate Lodge is bound, equally with the Grand Lodge, to preserve inviolate the ancient Landmarks; and, therefore, it cannot initiate a candidate without due notice and examination into his character, and without unanimity in the ballot; nor confer more than two degrees on the same candidate, nor make more than five new brethren, at the same communication, without dispensation from the proper authority. And every Subordinate Lodge owns exclusive jurisdiction over the material within its own territorial limits, which may be defined by the Grand Lodge; and the right to finish the work it has begun, according to its own designs—the same being consistent with ancient usage.

There are important duties belonging to the officers of the lodge, with which every brother is supposed to become acquainted by attendance on the lodge, and by his own reading and investigation, (without which no one can become "bright,") as well as peculiar rights and duties attaching to every member, but which, besides that they will be treated of more properly under succeeding heads of these old Charges, I will not treat of here, preferring to consider the lodge, according to the main design of these lectures, in its more attractive and endearing character of a school. I have al-

ready shown it has been ever so regarded by the wisest and best of the brotherhood. Now, it is in the Subordinate Lodges we are to look for those schools of virtue, and the practice of those social courtesies which tend so much to sweeten life, and administer comfort to the mind distracted and disturbed by the fretting turmoil of a selfish, rushing world. It is there, in the constant intercourse with each other and interchange of sentiment and of feeling, we learn to acknowledge the common destinies of our race ; to feel for the misfortunes, and to rejoice in the prosperity of our brethren. It is there we learn the *work* of Masonry, and from its ritual and its symbols to draw the wisdom implanted and impressed by the inspired sages and poets of the days of the theocratic rule of Israel. There we may learn the truth, the great truth of human life, late to be perceived, but once felt, sustaining, consoling, ennobling, hallowing, that only by suffering ourselves, and feeling for them who suffer, we become elevated to a position nearer to our lost inheritance of paradise. It is there we learn to feel, with an elegant writer,* "It is not necessary merely that power, beauty and wisdom lead to the conception of God's goodness and love, but that suffering, by perfecting patience, by teaching knowledge, should, while humbling man's pride, elevate his position and put into

* Gilfillan.

his hands the most powerful of all telescopes—that of a tear. 'Perfect through suffering' must man become; and, then, how do all apparent enemies soften into friends! how drop down all disguises, and misfortunes, losses, fevers, falls, deaths, stand out naked, detected, blushing lovers." There we learn to feel the God-like luxury of relieving human woe. Of all the schools, is there any can compare with this? And then, too, the philosophy it teaches—is it not the same that the Divine Master gave in that most sublime of sermons on the mount?

My brethren, is not the lodge, when properly conducted, a school, in the sense I have described it? And if so, does it not behoove us all to attend more diligently its meetings, and more assiduously to practice its lessons? Let us come to the lodge in the right spirit, with an honest desire to be humble, to learn to subdue our passions, to communicate our hints of knowledge, to inquire of the need of our fellows and brothers—aye! and of all our brethren of the fallen human family, and, so far as in us lies, to contribute to their relief. It is not always that money is the best aid we can offer to a struggling, fallen brother. Money we may be in want of ourselves, and cannot give; but more than money, often, will the sympathy of our hearts and the kindly warmth of our counsel and encouragement raise the drooping spirits, and re-

store life to the desponding heart of the stricken mourner. We all have these to give; let us not withhold them. In so much as we do this, will we approximate the divine character of Him who is, or ought to be, the exemplar to all of woman born.

There is one duty this old Charge inculcates I must not pass without notice, which is, that "every brother ought to belong to" a lodge. The Charge itself informs us, that "in ancient times no Master, or Fellow, could be absent from it, especially when warned to appear at it, without incurring a severe censure, until it appeared to the Master and Wardens that pure necessity hindered him." And, as if this did not clearly enough define the duty of affiliation, we have, in the VIII. Old Regulation, the following more explicit language. "No set or number of brethren shall withdraw or separate themselves from the lodge in which they were made brethren, or were afterwards admitted members, unless the lodge becomes too numerous; nor even then, without a dispensation from the Grand Master or his Deputy; and when they are thus separated, they must either *immediately* join themselves to such other lodge as they shall like best, with the unanimous consent of that other lodge to which they go (as above regulated), or else they must obtain the Grand Master's warrant to join in forming a new lodge."

We have seen, too, in the quotation from the old

poem of the 14th century, how strict were our ancient brethren in this regard. The duty is clear; and we cannot evade it in view of our solemn pledge to support and conform to the old usages and laws of the fraternity, which these Charges and Regulations embody and set forth. For such as are wilfully neglectful of these I have no word.

It remains that I should consider the last clause of this Charge, which concerns the qualifications of candidates. Its language is direct and explicit. "The persons admitted members of a lodge must be good and true men, free born, and of mature and discreet age—no bondmen, no women, no immoral or scandalous men, but of good report."

Initiation and membership then meant, as in some jurisdictions it does now, the same thing. Or, to speak more accurately, every initiate became at once a member of the lodge in which he was made.

In the enumeration of qualifications in this Charge, only the moral, intellectual and social requisites are given. To these I will confine my remarks, leaving the physical qualification to be treated of in its due place in the order of these lectures.

And first, of the moral qualification. I have, in my first lecture, shown that the moral law is at the foundation of all Masonic law; and that on a due observance of it depend all the rights and privileges of a

Mason. But this had reference to the brother already made. The Charge before us shows that an observance of the moral law must also be regarded as a *pre*requisite to admission to our mysteries. The candidate must be, in his moral character, "good and true, no immoral or scandalous man, but of good report." Either of these terms implies an observance of the moral law. This is a necessary qualification, and its strict requirement is one of the ancient Landmarks which no man or set of men may lawfully innovate upon. The very safety as well as usefulness of our Order depends upon a strict enforcement of this requirement. And though we may have variant notions of how much the moral law requires of us, and some difference of opinion may arise as to who should be esteemed "good," this difference never can be so great but the most latitudinarian in his views, if he be honest in those views, would exact enough to ensure the qualification in this regard.

But the Charge says "good and *true*." It requires one whose character will warrant the reasonable expectation that he will remain faithful, *true* to his obligations; one who will not fail in the hour of trial, but, like that incorruptible Grand Master of old, whose memory lives fresh in the hearts of his brethren to this day, embalmed in the invincible integrity of his character, will preserve, with like fortitude, *his* integ-

rity against every assault. We should be persuaded that he will observe faithfully *all* the obligations of a Mason. These are mutual; and every candidate should bring a guarantee in his character that he will render to me the measure he expects from me, and which I am bound to render unto him. If he fail to inspire me with confidence in him to this extent, he must not expect me to enter into such obligation to him. In the words of Bro. Pike: "If I believe that a man will not, in good faith and with all his heart, comply with ALL his Masonic obligations to me, through penuriousness, selfishness, indolence, personal antipathy, or any other like defect of character, I not only may, but I ought to refuse to assume those obligations toward him; and none have a right to ask my reasons. Is it a wrong I do a man if I choose not to invite him to my house, if he be of a temper and disposition that I do not like and cannot agree with? Surely, if I may do that, I may refuse to bind myself to him by Masonic ties."* Though these are are not strictly moral defects, yet they are social, and, I believe, present just grounds for the rejection of a candidate.

Secondly.—The candidate must be "of mature and discreet age." In different ages and in different countries the precise age of majority, or maturity, has been various. In England, the candidate was at one

* Ark. Rep. For. Cor., 1854.

time required to be twenty-five years old, and in France, if he was the son of a Mason, he was admitted at the age of eighteen. Among most peoples of Anglo-Saxon lineage, the legal age of maturity has, for a long period, stood at twenty-one. But, without reference particularly to this, the language of the Charge points more directly to the intellectual qualification of the candidate. This ought to be at least respectable in nature, and in some degree improved by culture. It has been decided by the Grand Lodge of England that one who cannot write is ineligible to admission to our mysteries. Many cogent reasons will present themselves in support of this decision. Without some previous discipline and culture of the mind it can hardly be conceived that it will make any progress to the right understanding and appreciation of our secrets. Masonry is taught symbolically, and though of all teaching that of symbols is the most impressive and lasting, yet, rightly to perceive and construe them, requires no little grasp of mind. It is only when they are so perceived that they are truly understood and relished ; and, if the fact could be ascertained, I doubt not the large majority of drones in our hive, the unaffiliated, is made up of such as, never having perceived, have never truly felt the beauty of our symbols. Whenever, then, we have reasonable doubts of the capacity of the candidate to learn and to admire these,

we ought, without scruple, to reject him. In such an one the level of Masonry is destroyed. To admit such is positive injustice to the candidate himself. In this connection, brother Mitchell, in the November number of the *Signet & Journal*, for 1856, makes these pertinent remarks: "A usage, believed to be greatly older than the Grand Lodge system, gives to every brother in good standing the right to demand of his brethren, in case he is called to travel, a diploma, and that document is incomplete and worthless, if it has not upon its margin the signature of the brother who holds it; indeed, this is the only unmistakable evidence which it is in his power to produce to strangers that his diploma is not a forgery. The Master and Wardens, who grant the diploma, must certify that the brother *has signed his name* in the margin, and a stranger has only to require the holder to re-write his name on a slip of paper and compare it with the signature on the margin, to prove the genuineness of the certificate of good standing. I need scarcely inquire whether any Master and Wardens, much less any Grand Master and Grand Wardens, would undertake to issue a diploma with none other than the brother's *mark* in the margin. The law, as well as common sense, requires one or more witnesses to prove that the party in their presence made his mark, and we at once see that no brother could travel in foreign

countries, and be expected to have his subscribing witnesses with him. How, then, shall a brother who cannot write his name obtain a diploma?"

Thirdly.—The candidate must be "free born,no bondman, and no woman." These terms speak for themselves. God, in his inscrutable wisdom, ages ago decreed that the "son of the bondwoman should not inherit with the son of the free," and Masonry has handed down the restriction to us, even to this day. It is not for us to question its propriety now. It stands a Landmark we dare not remove, and it is unwise in us to discuss it; yet there are those who have argued its wisdom from the fact, that bondage leaves its traces on the descendants of the bond, to the remotest generations, so as to disqualify them for the enjoyment of like equal privileges with the free. Doubtless there is much of truth in this reasoning; but, true or false, thus stands the law, and him that is not free born, him that is a bondman, we must reject.

But the words of the Charge imply more—even that the candidate should have such social position among the free, as would not bring discredit on the standing of our ancient and honorable fraternity. The honor of Masonry must ever be a prime consideration with Masons; and in passing upon the fitness of candidates, every brother should remember that on *him* rests the responsibility of deciding what material is proper to be used in the building of the temple. This responsibility he cannot

devolve upon another; it is *his* duty, inalienable and untransferable. Let every brother look that he discharge that duty with an eye single to the good of Masonry.

Woman, too, by this Charge, is excluded from a share in our mysteries. And this, also, is a Landmark which may not be removed, and so might not require that I should defend its justice. But without adverting to the stereotyped reasons assigned for her exclusion, I will content myself with saying, that I regard it the highest compliment that could have been paid to woman. Such was the influence of her smile on the first man, that for it he sacrificed paradise to his whole race; and such is her winsome influence still, there would be danger lest we turn from the grave and solemn labors of the lodge, were she present, to court her smile again. You may smile, brethren, at this avowal, but even while you do, you must own its truth. Our fathers, doubtless, knew this well, and forever removed the sweet danger from the lodge. Let us be content. Not until we have entered the celestial lodge above, will we be able to bear uninterrupted happiness.

Thus, my brethren, have I considered the third of the old Charges. I trust the time spent in its consideration will not be regarded lost. If I may receive assurance that a single brother has profited thereby, be it ever so little, I shall feel amply rewarded for whatever pains I have had in preparing this lecture.

LECTURE IV.

Now there are diversities of gifts, but the same spirit.
1 Cor. xii. 4.

LECTURE IV.

IV. OF MASTERS, WARDENS, FELLOWS AND APPRENTICES.

BRETHREN :—The student in Masonry is often arrested and impressed by the thought of the wonderful consistency of its system. In Masonic writers, this is evidenced by their frequent application of the epithet "divine" to the Institution; induced as much, evidently, by their reluctance to attribute to mere human wisdom, unaided by inspiration from on high, its marvellous perfection, as by the pure morality it inculcates. As the organized, even-poised vehicle of instruction in the Science of human life to, not one family, or kindred, or people, or nation, or tongue, but to the whole human race, it were, indeed, requisite that it should have and keep this perfection and consistency. But the marvel is no less. Nor will it fail to impress us more and

more, as we proceed in the consideration of these old Charges.

In my first lecture, I defined Freemasonry to be the Science of human life; and I think, with the close of the series, the proposition will have been demonstrated to the satisfaction of every reflecting, candid mind. The basis of the science was developed in my first lecture; and in my third, and next preceding this, I endeavored to show (with what success 'tis not for me to say) that our lodges are the proper schools provided in the system, for the due inculcation of the practical objects and fruits of the science. But a science to be taught must be provided with teachers. And now, pursuing the order of the Charges, I come to consider the teachers, and in some particulars the pupils of the science; though these last will not demand a full notice at my hands, until I reach the sixth and last of these old Charges, which treats of *their* duties at large.

The old Charge, which will occupy our attention this evening, is in these words:

"All preferment among Masons is grounded upon real worth and personal merit only; that so the lords may be well served, the brethren not put to shame, nor the Royal Craft despised: therefore no Master, or Warden, is chosen by seniority, but for his merit. It is impossible to describe these things in writing, and

every brother must attend in his place, and learn them in a way peculiar to this fraternity: only, candidates may know that no Master should take an Apprentice, unless we have sufficient employment for him, and unless he be a perfect youth, having no maim or defect in his body, that may render him uncapable of learning the art, of serving his Master's Lord, and of being made a brother, and then a Fellow-Craft in due time, even after he has served such a term of years as the custom of the country directs; and that he should be descended of honest parents; that so, when otherwise qualified, he may arrive to the honor of being the Warden, and then the Master of the lodge, the Grand Warden, and at length the Grand Master of all the lodges, according to his merit.

"No brother can be a Warden until he has passed the part of a Fellow-Craft; nor a Master until he has acted as a Warden, nor Grand Master unless he has been a Fellow-Craft before his election, who is also to be nobly born, or a gentleman of the best fashion, or some eminent scholar, or some curious architect, or other artist, descended of honest parents, and who is of singular great merit in the opinion of the lodges. And for the better, and easier, and more honorable discharge of his office, the Grand Master has a power to choose his own Deputy Grand Master, who must be then, or must have been formerly, the Master of a

particular lodge, and has the privilege of acting whatever the Grand Master, his principal, should act, unless the said principal be present, or interpose his authority by a letter.

"These Rulers and Governors, supreme and subordinate, of the Ancient Lodge, are to be obeyed in their respective stations by all the brethren, according to the old Charges and Regulations, with all humility, reverence, love and alacrity."

The first thing we note in this Charge is the broad enunciation of the principle, that without merit there is no true honor. "All preferment among Masons is grounded upon real worth and personal merit only." This principle is universal in its application. It lies deep at the foundation of all republics, and ought to be congenial with the accustomed sentiments of this audience. The poet—and poet is but another name for teacher; the true poet is always a teacher—acknowledged the truth of this principle when he writ the often quoted lines,

> "Worth makes the man, the want of it the fellow;
> The rest is all but leather and prunella." *

And again,

> "Honor and fame from no condition rise;
> Act well your part—there all the honor lies." *

* Pope.

It must not be a dead, inactive, slumbering merit, however, but a merit exhibiting itself in works. For, as that most practical of the Roman poets has said,

"Paulûm sepultæ distat inertiæ
Celata virtus," *

concealed merit little differs from hidden sloth. Either, except it discover itself, is as it were not. Indeed, Christianity itself endorses and vivifies the same principle; for in the same breath in which the apostle teaches, that before God we may not be justified *by* works, he teaches, also, that works are yet the necessary fruit and evidence of our faith. They are the consequential fruit of it, as heat of light, as the green leaf is the sign and surety of life in the tree. Like all the great principles of Freemasonry, this principle is not only universal, but eternal too. If the eternity of God be sure, then must all great true principles partake of His eternity, for they are the heart-pulsations of God.

Masters, Wardens, Fellows, and Apprentices, are all named in the Charge; and though their rights and duties are mostly left to implication, since, as the Charge says, "It is impossible to describe these things in writing, and every brother must attend in his place, and learn them in a way peculiar to this fraternity,"

* Hor.

yet I may, without transgression, venture, to some extent, on the subject.

Masters and Wardens are the prescribed, authorized teachers in Masonry. Their duties, therefore, are important, and intimately concern the good of Masonry. In every regular lodge there are, or ought to be, three pillars or columns, commonly called the three principal supports of the lodge, symbolically representing Wisdom, Strength, and Beauty; and these again are mystically represented in the persons of the Master and Wardens: "Because," as our Lectures teach, "it is necessary there should be wisdom to contrive, strength to support, and beauty to adorn, all great and important undertakings." The Master is presumed to be endowed with wisdom to contrive, the Senior Warden to be in possession of strength to support, and the Junior Warden of beauty to adorn. "And this," says Bro. Oliver, "explains the disposition of the lodge. The Worshipful Master is placed in the East, to represent the sun at his rising in the morning, that he may open his lodge, and employ and instruct the brethren in Masonry; to whom it is his duty to communicate light; forcibly impressing upon their minds the dignity and high importance of Freemasonry, and zealously admonishing them never to disgrace it. So that when a person is said to be a Mason, the world may know that he is one to whom the burdened heart may

pour forth its sorrows; to whom the distressed may prefer their suit; whose hand is guided by justice, and whose heart is expanded by benevolence. The Junior Warden is placed in the South, that he may observe the sun at its due meridian, which is the most beautiful part of the day, to call the men from labor to refreshment, and from refreshment to labor, that pleasure and profit may be the mutual result; while the Senior Warden takes his station in the West, that at the setting of the sun he may dismiss the men from their labors, to renew their strength by rest, and close his lodge by command of the Worshipful Master, after seeing that every brother has had his due."* It will be seen from the regular succession of rest, labor, and refreshment in all this, as in all its teachings, that Freemasonry contemplates all the occasions of life, and in this asserts its title to be regarded the Science of human life.

But it is of Masters and Wardens, as teachers, I have to speak. And first, of Masters.

Seniority never did *entitle* a brother to preferment; yet, anciently, as this old Charge discloses, it was held, and is law now, that no brother can be "a Master until he have acted as a Warden." The following observation from Preston, though made in a different connection, furnishes the reason for this law. "He

* Book of the Lodge.

who wishes to teach," says that judicious brother, "must submit to learn; and no one is qualified to support the higher offices of the lodge who has not previously discharged the duties of those which are subordinate. Experience is the best preceptor. All men may rise by gradation, and merit and industry are the first steps to preferment."*

Our ancient brethren were particular, exceedingly, in the selection of a Master, and required him to be possessed of many qualifications, not now deemed so imperatively necessary. He was required to be of the first social position in society, "noble born," that the honor of the fraternity might not suffer in his person; that he should be eminent for scholarship, or skill in the arts, that he might be the better able to illustrate and beautify the business of Masonry; and that he otherwise be "of singular great merit in the opinion of the lodge."

It is doubtful if relaxation in these requirements has been productive of true benefit to Freemasonry. In this remark, however, I would not be misunderstood by my brethren. The singular great merit which should belong to him who is chosen Master of a lodge,

* Illustrations. Since this was written, my M. W. and learned Bro. Rockwell, in a report to G. L. of Georgia, 1857, has ingeniously endeavored to explain away the words of the Charge, and would not have previous service as Warden a requisite to election to the Mastership. I admire the ingenuity of his argument, but cannot adopt his conclusions.

should be such as he has exhibited before his brethren in the lodge. I have no voice, in Masonry, for that merit, I care not how eminent, which remains unaffiliated with Masons, keeps aloof from the lodges. Rather would I bestow the highest honors in Masonry on the humblest true brother who has remained faithful to his vows and his work in the lodge, than on him who has been false to those vows, and truant to that work, though he occupy the topmost station in society.

But, though birth and station are no longer necessary to the Master, especially in this country, there are other qualifications of which the Master should be possessed that must not be overlooked. Clothed with supreme authority over his lodge,—governor, ruler, teacher,—he should unite in himself many gifts and qualities, to enable him to discharge properly the high and important trusts and duties of his office. To give an idea of these, I quote from Bro. Oliver, who thus comprehensively sets them forth :

" The Master ought to possess knowledge to diversify his instructions ; judgment, to preserve the happy medium between rashness and cowardliness ; talent, to address the brethren at length on every emergency ; tact, to conciliate disputes, and reconcile contending brethren ; and presence of mind, to decide correctly on any sudden indiscretion, or irregularity which may

occur amongst the members of the lodge, that order and good fellowship may be perfect and complete. He should always bear in mind that a strict and unwavering adherence to the laws, on every practicable point, will never produce rebellion, although temporary dissatisfaction may sometimes occur. But it is always shortlived. . . . . .

"The Master may be easy in his manners, and courteous in disposition, but he must beware how he permits any kindness of heart to interfere with stringent duties, or to tolerate disobedience to the laws of Masonry. It has been said, with equal judgment and truth, that there is no praise so lightly accorded as that of being *a good-hearted man at the bottom.* It is often bestowed on men guilty of notorious vices, and utterly devoid of principle. The secret of this strange appropriation of evil lies in the unstinted toleration with which such characters behold the faults of others. A good-hearted man at the bottom will give his hand in amity to the living representative of almost any crime or weakness that can disgrace humanity. He will *poor-fellow* the desperate gamester; *good-fellow* the desperate drunkard; and *fine-fellow* the desperate libertine; in return for all which good-heartedness he expects to receive plenary indulgence for all his own irregularities of every description whatever. It will be easily seen that such a good-hearted man at the

bottom would make but an indifferent Master of a lodge. Its respectability would soon be compromised under such rule, and its members would dwindle away till none remained. The Pillar of Wisdom must be of a very different character. . . . . While he overlooks trifling and unimportant deviations, it is his bounden duty to enforce the discipline of his lodge by a strict observance of the Landmarks, and by a judicious attention to every rule whose breach might compromise any prominent principle of the Order. He must never exercise partiality, or be detected in the slightest bias in favor of individuals; but when fine or punishment is incurred, he must be firm in his decisions, and prompt in the enforcement of any sentence which may be found necessary to promote the welfare of Masonry in general, or his own lodge in particular.

"A brother who possesses all these qualifications, will rule and govern his lodge with honor to himself and satisfaction to his brethren; it will represent a well-regulated and happy family, where harmony and brotherly love will prevail amongst the members; fraternal affection will preside, untainted with strife and discord; the community will endeavor to promote each others' welfare, and rejoice in each others' prosperity; the Order will become respectable in the sight of men, and the Master will retire from his

government crowned with all the honors the fraternity can bestow.

"The character of a good Master may be summed up in a few words. He has been invested with power, that he may promote the happiness and prosperity of the lodge. For this purpose, he considers that when he undertook the office his duties were greatly increased, embracing many points which require his utmost attention and solicitude. He feels that much will depend on his own example, for how excellent soever the precepts which he enforces may appear, they will lose half their value if they be not borne out and verified by his own practice. This is the mainspring which actuates and gives vitality to the whole machine. If his power be exercised tyrannically, the brethren will not love him; if he allow the reins of government to be too much relaxed, they will despise him; if he be irregular and dissolute in his habits, they will condemn him. He must be a pattern of correctness to his lodge, and never allow his authority to be pleaded in extenuation of any serious delinquencies. . . . .

"He allows no innovations to be practised in the ceremonial or mechanism of the Order; no private committees or separate conversation amongst the brethren, but keeps them rigidly attentive to the business before them; no jesting or ludicrous behaviour which may disturb the serious avocations in which

they are engaged; no disputes or unbecoming language amongst themselves; and while, during the moments of relaxation, he enjoys himself, in common with the rest of the brethren, with innocent mirth, he carefully avoids all excess, and never suffers the harmony of the lodge to be disturbed by any altercations on the forbidden subjects of religion or politics; and, before closing the lodge, he cautions them, in the language of the Ancient Charge, 'to consult their health by not continuing together too late, or too long from home after lodge hours are past, and by avoiding of gluttony or drunkenness, that their families be not neglected or injured, and themselves be disabled from working.'

"He is regular in his habits, both in the lodge and in the world; punctual to a moment in opening and closing the lodge, as a stimulus to the correct attendance of the brethren,—for nothing shows to so much advantage in the Pillar of Wisdom as this exactness with regard to time. In performing the rites of Masonry, whether in the initiation of candidates, the delivery of lectures, or other routine business, he exhibits a seriousness of deportment and earnestness of demeanor which attract the attention, interest the feelings, and contribute to recommend the beauties of the system, while they inform the understanding and improve the heart.

"There is still another point of great moment to the

well-being of a lodge, which depends in some measure on the correct judgment of the Master, and that is, the proper choice of candidates for initiation. The good Master will firmly resist the admission of any person whatever whose character does not correspond with the requisitions contained in the Ancient Charges. The candidates must be good and true men, free born, and of mature and discreet age, and sound judgment, no bondmen, no women, no immoral or scandalous men, but of good report, for all preferment amongst Masons is grounded upon real worth and personal merit only."*

A Master should be well acquainted with the ancient laws, usages and customs of the fraternity, and the edicts and regulations of the Grand Lodge, as it is his special duty, to the discharge of which, at his installation, he is solemnly pledged, not only to observe them himself, but to enforce their observance on the brethren. To this end his authority in the lodge is supreme, and his decisions final, and not subject to appeal, except to the Grand Lodge, to whom alone he is responsible for his acts, and who look to him solely for the proper conduct of his lodge, and the advancement of Freemasonry.

This is a comprehensive *rôle* of accomplishments, rarely united in one person; but though all are sel-

* Book of the Lodge.

dom to be met in one, the chief and most of them should be found in him the brethren are moved to make their Master and teacher.

Secondly—Of Wardens:

The Wardens are also teachers, assistants to the Master, when present, in the government of the lodge and the general conduct of the business of Masonry, and in his absence, supplying his place and exercising his authority. But only one at a time. The power of the Master of the lodge is in many respects a one-man power, and only one can exercise it at the same time. So, if the Master be absent and both Wardens present, the authority of the Master devolves upon the Senior Warden, as next in dignity, and the Junior Warden will act as Senior Warden, his own station being filled by *pro tempore* appointment by the acting Master. But if both Master and Senior Warden be absent, then the Junior Warden presides as Master, and fills both the vacant Wardens' stations by *pro tempore* appointment, at his pleasure.*

* In an article on the rights and duties of Wardens, penned for the April number (1856) of the *Signet & Journal*, I was led by the reasoning of Bro. Mackey into the error of confining the Junior Warden to his station, except in the absence of both Master and Senior Warden. After stating the right of the Senior Warden to preside in the absence of the Master, and of the Junior Warden to preside in the absence of both Master and Senior Warden, Bro. Mackey says, "But if the Master and Junior Warden be present, and the Senior Warden be absent, the Junior Warden does *not* occupy the West, but retains his own station,

In the system of Freemasonry, the Senior Warden presides over the brethren in the hours of labor, and the Junior Warden in those of refreshment. Each in his sphere is a teacher; and it behooves each to teach as well by example as by precept.

From the importance of the office of Warden, it is evident the same care should be had in their selection as in that of a Master. At any moment they may be called to discharge his duties and fill his office. And they should be an example to their brethren of diligence and assiduity in the duties of their several stations. "Regularity of attendance is an essential part of this office, because if the Master should die, or be removed, or be incapable of discharging the duties of his office, the Senior Warden must supply his place

the Master appointing some brother to occupy the station of the Senior Warden; for the Junior Warden succeeds by law only to the office of Master, and unless that office be vacant, he is bound to fulfil the duties of the office to which he has been obligated."* The reasoning is ingenious and forcible, but usage is against it. Not only do I find the contrary to be the almost universal custom at this day, but in the Constitutions by Anderson, edition 1756,† the following intimation of the usage *then:* "The Grand Master with his deputy, Grand Wardens and Secretary, shall at least once go around and visit *all the lodges* about town, during his Mastership. O. R. 20. Or else he shall send his grand officers to visit the lodges. This old and laudable practice often renders a deputy necessary: and when he visits them, the *Senior Grand Warden* acts as deputy, the *Junior* as the *Senior*, as above." Against a usage so old as this, and so general as I believe this to be, no mere reasoning, however plausible, should prevail.

* Prin. Mas. Law, p. 126. † Pp. 286, 287.

until the next election of officers; and even should the Master necessarily be absent from any single lodge, the Senior Warden must rule the lodge;" * and, as already noticed, in the absence of both Master and Senior Warden, the Junior Warden succeeds to the office of Master.

Nothing, I confess, lowers the Masonic standing of a brother more in my opinion, than negligence of duties he has voluntarily assumed. No plea of sacrifice of time, or demands of ordinary secular business, can justify it. It is disrespectful to the brethren who have conferred the distinction upon him. It is a violation of Masonic obligation. It is no less than a practical abnegation of Masonic teaching: for Freemasonry teaches, in her own peculiar and emphatic way, that we should not aspire to any office whose duties we are not competent, or free, to discharge, honorably to ourselves and profitably to our brethren. Tell me not that he, let his professions be what they may, understands, or, if he understands, feels or cares for the sacred objects and noble teachings of Freemasonry, who is content, not only to sacrifice his own profit by absenting himself regularly from the labors of his brethren, which he has, with his own consent, perhaps wish, been specially appointed to oversee, but thereby to obstruct the profit of others. Such an one may be

* Book of the Lodge. O. Regulations.

self-deceived, but he cannot deceive his brethren. If this language appears strong, my brethren, it is not stronger than the feeling that prompts it. I take it to myself. If ever I find myself neglecting, or even reluctantly discharging the duties of any station in which it may please my brethren to place me, seal me with the seal of your censure, and cast me aside among the rubbish of the Temple. My heart will justify you in the melancholy, poignant reflection, I have deserved it.

This Charge, like all the rest, not only exhibits the perfect level upon which all Freemasons meet, but also indicates very clearly, though quaintly, the regular progression which obtains in the school, the lodge, to a full acquisition of the science taught, and the honors that may be expected to accrue upon that acquisition. "Candidates may know that no Master should take an Apprentice, unless he have sufficient employment for him, and unless he be a perfect youth, having no maim or defect in his body, that may render him uncapable of learning the art of serving his Master's Lord, and of being *made a brother*, and then *a Fellow-Craft in due time*, even after he has served such a term of years as the custom of the country directs; and that he shall be descended of honest parents; that so, when otherwise qualified, he may arrive to the honor of being the *Master* of the lodge, the *Grand Warden*, and at length

the *Grand Master* of all the lodges, according to his merit."

I eschew all reference to what is styled the "operative character" of Freemasonry, as remote from the design of these lectures, and therefore, construe "the Master's Lord" to mean no other than the Great Master Builder Himself. It is to Him our lodges—schools—are erected, and to His service consecrated. For Him, and to His praise do we raise that spiritual Temple, in which each brother is, or ought to be, a "living stone." His most rational Temple each brother is exhorted to make his own heart; according to those words of the holy St. Paul,—"Know ye not that ye are the temple of God?"

In this view, I am able briefly to dispose of the injunction "no Master should take an Apprentice, unless he have sufficient employment for him;" and which, otherwise, will admit of discourse too large for this occasion. For, if the work be the Great Master Builder's, we *can* have *no* employment for him who fails in those moral qualifications Freemasonry requires in the candidate. The work of such will not be acceptable in the Lord's sight. We cannot obtain good and square work from such, if we employ them. It is out of the nature of things. The Divine Master Himself pointed this out. "Do men gather grapes of thorns, or figs of thistles? Even so, every

good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit."

Before I proceed to the consideration of the physical disqualification of the candidate, which this Charge declares, I pause for a moment, to notice the unvarying regard Freemasonry owns for chastity, and the disallowance it makes for all taint of doubtful birth. Not only here, but elsewhere in these Charges, is to be met the requisition of the candidate, "that he be descended of honest parents." In this it verifies its own descent from the possessors and cultivators of true religion. For, though among the patriarchs, polygamy was, to some extent, practised and allowed, (though not to the enormous degree the pretended revivers of their authority and customs in Utah would carry it,) yet marriage was ever held among them as of divine intendment and force; and only to one wife was confined the full enjoyment of its sacred rights and privileges. So, too, in all history, monogamy has been always regarded a distinguishing mark of the moral sense, if not the refinement of a people. Alas, that in any language, among any people, refinement should come to be regarded separately from morality; that morality should not be considered essential to refinement! I fear, however, such has been the fate of our

own language; for, in our school-books, in our histories, and in our periodical literature, that dissolute people, the French, are said to be the most refined of nations, while their gross deficiency in morals is admitted in the same sentence. This has almost become stereotyped in our language, to the detriment of our moral sense; for, by frequent repetition a lie may come to be taken for the truth; and so, this speaking of refinement as unconnected with morality will come, if it has not come already, to weaken our right conception of their true relations. There can be no true refinement without morality. Freemasonry has preserved itself intact from this error. Looking deep into the relations of things, with eye ever single to its great end, it disdains to dally with vice. And hence, it stands out a Landmark, prominent among its Landmarks, that he of doubtful birth cannot partake of the privileges of the sons of Light. A bastard cannot be made a Mason. It is proper that I should add, in this connection, that this Landmark is overlooked, or, at least, is not strictly insisted on in this country; perhaps, at this day. It stands among the Landmarks still, however.

In the progression of the candidate to the several degrees, the Charge refers to a necessary probation of "due time, even after he has served a term of years, as the custom of the country directs." In my last lecture,

I alluded to the fact that only Apprentices were made in the particular lodges, the degrees of Fellow-Craft and Master Mason being conferred in the Grand Lodge, or, as it was then called, the General Assembly; the Old Regulation being—"Apprentices must be admitted Fellow-Crafts and Masters only here, unless by a dispensation from the Grand Master."* But, from the unfrequent meeting of that body, not always annually, as we gather from the Old Regulations, it might well, and did often, happen, that even years would elapse before the Apprentice could receive the higher degrees. But, after the present Grand Lodge system was established, and it was ordained, in 1725, that "the Master of a lodge, with his Wardens, and a competent number of the lodge, assembled in due form, can make Masters and Fellows at discretion,"* the same difficulty did not exist, and the time of probation was shortened. And now, "the custom of the country" varies under different jurisdictions, some requiring a longer and some a shorter probation; but nowhere should it be *less* than one month.† I would prefer to see it longer, and that the "suitable proficiency" in the

* Const. 1756, p. 280.

† In Georgia, it is, in most of the lodges, only one fortnight—their stated meetings being twice a month. I have no objection to the time of meeting, but work ought not to be done regularly oftener than once a month.

preceding degree made by the candidate, and required by our laws, be proved to the satisfaction of the brethren, in open lodge.

I come now to consider the physical disqualifications of a candidate. It is not necessary that I should attempt an enumeration of these ; the language of the Charge is explicit enough : " unless he be a perfect youth, having no maim or defect in his body." There are peculiar reasons why a candidate for our mysteries should be " a perfect youth, having no maim or defect in his body," which, without special reference, every brother will at once readily perceive. But, besides these, this old Landmark commends itself for the perfect consistency of its symbolic reference. It is on this account I have ever held to the strictest construction of the words of the Charge, and have disagreed with those who contend for a more latitudinarian view.

Two of the reasons furnished in the Charge for the physical disqualification of the candidate, viz: that he would thereby be " uncapable of learning the art," and " of being made a brother," are too obvious to need exposition ; but they may admit of a loose construction. The other, viz : his incapacity to serve " the Master's Lord," will not, and on it I shall a moment dwell. I have already adverted to this, in connection with the subject of " sufficient employment." Its ap-

plication to the physical disqualification of a candidate will further justify the interpretation of the phrase, "The Master's Lord," to mean the great Master Builder Himself. It is to its symbolism we are to look for the principal force of the meaning and application of the Landmarks of Freemasonry. Viewed through its medium, from arbitrary or meaningless requirements, they loom up into significant and just Landmarks, beautiful in their perfect consistency with the system.

Our Most Worshipful Brother Rockwell has so well applied this test to this Landmark, that I prefer to quote at length from him.

"When the posterity of Aaron," says this learned brother, "were constituted the perpetual priesthood of the Hebrews, all who had a blemish were prohibited from sharing in the ordinance. 'No man that hath a blemish, of the seed of Aaron, shall come nigh to offer the offerings of the Lord made by fire; he hath a blemish, he shall not come nigh to offer the bread of his God: he shall eat the bread of his God, both of the most holy and the holy; only *he shall not go in* unto the veil, nor come nigh unto the altar, because he hath a blemish, *that he profane not my sanctuaries*, for I, the Lord, do sanctify them.' The same rigid requisition characterized the priesthood of idolatrous nations, manifestly derived from a common source. A noble Roman was driven from the Pontificate because

he had lost an eye and an arm while endeavoring to save the sacred image of Vesta from the flames that consumed her temple. Still later we find a reference to this rigid rule in the writings of the great Apostle to the Gentiles, whose peculiar language falls in familiar tones on the Mason's ear, and indicates that he, as well as our patron saints, to whom we dedicate our lodges, was not ignorant of our mysteries. In this, the early origin of our Order, and the peculiar duties devolving on its members, as conductors of the national education and ministers of the national religion, we find at once the rule and its construction. The institution of Masonry, as we have it at this day, has descended from the age of Moses to that of Solomon, thence to the Christian era, preserved among the Jewish sect of religionists known as Essenes, and *from* them (if not *by* them) propagated throughout the world, wherever the gospel of Christianity spread its influence. We cannot resist quoting the opinion of the Rev. Dr. Clarke upon this apparently harsh and unnecessary restriction. 'Never,' says he, 'was a wiser, a more rational and a more expedient law enacted relative to sacred matters.' And again he says, 'It is an eternal law, founded on reason, propriety, common sense, and absolute necessity.'

"Aside from the argument derived from the letter of the law, its relaxation destroys, in an eminent degree,

the symbolical relation of the Mason to his Order. The writer of these views has often had occasion to note the consistent harmony of the entire ritual of the craft, in considering the esoteric signification of its expressive symbols. We teach the Neophyte that the wonderful structure which rose by command of Solomon to be the visible dwelling-place of the God of Israel, was built 'without the sound of axe or hammer, or other tool of iron being heard in the building, wooden instruments alone being used to fix the stones of which it was constructed in their proper place. 'Stone and rock,' says M. Portal, 'on account of their hardness and the use to which they were put, became (among the Egyptians) the symbol of a firm and stable foundation. Relying on the interpretation of the Hebrew by one of the most celebrated Hebrew scholars of Germany, we shall consider the *stone* as the symbol of *faith* and *truth*. Precious stones in the Bible bear the signification of *truth*. Of this the Apocalypse furnishes many examples. The monuments of Egypt call precious stones *the hard stones of truth*. By contrast to the signification of *truth* and *faith*, the stone also received, in Egypt and the Bible, the signification of *error* and *impiety;* and was dedicated among the Egyptians to the Infernal Spirit, the author of all falsehood. The stone specially dedicated to Seth or Typhon, the Infernal Deity, was the *cut stone;* and this

species of stone has received, in the language of the monuments, the name of Seth (Satan). The symbol of *truth* was the *hard stone;* that of *error* the *soft stone*, which could be cut.' The same symbolism appears to have existed among the Hebrews: 'If thou wilt make me an altar of stone, thou shalt not build it of *hewn stone*,' was the command of Jehovah; 'for if thou lift thy tool upon it thou hast polluted it.' (Ex. xx. 25.) 'Thou shalt build the altar of the Lord thy God of *whole stones;*' (Deut. xxvii. 4) that is, unhewn stones—and of whole stones (literally perfect stones), translated in our version, 'of stone made ready before it was brought thither,' did Solomon build the Holy of Holies. It was eminently proper that a temple erected for the worship of the God of Truth, the unchangeable I AM, should be constructed of whole stones, perfect stones, the universally recognized symbols of this His great and constant attribute. The symbolic relation of each member of the Order to its mystic temple forbids the idea that its constituent portions, its living stones, should be less perfect, or less a type of their great original, than the inanimate material which formed the earthly dwelling-place of the God of their adoration. We, the successors of those who received the initiatory rites at the hands of Moses and Solomon, received also, with this inestimable inheritance, the same symbols and with the same expressive signification.

"Enough has been said to show at how remote a period in the history of Masonry this important Landmark was erected. Can man, in his short-sighted notions of convenience, vary its meaning? Can a Mason, the solemnly installed Master of a lodge of his brethren and equals, consistently with the obligations he has voluntarily imposed upon himself, remove it from its place?"*

And now, having thus briefly, though fully as the limits of this lecture would admit, treated of the teachers in Freemasonry, their qualifications, rights, and duties; and also of the physical qualifications of candidates, all which are presented in this Charge, it only remains to note the last clause, which enjoins a general duty on the brethren. "These Rulers and Governors, supreme and subordinate, of the ancient lodge, are to be obeyed in their respective stations by all the brethren, according to the old Charges and Regulations, with all humility, reverence, love, and alacrity."

In my first lecture I descanted briefly on the duty of obedience to God, and the aid to that derived from the practice of obedience to our earthly superiors. Now, obedience may be the result of fear; but such is not the obedience inculcated by Freemasonry. The Science of life, as taught by it, is calculated to invigorate and to soothe, not to weaken or oppress the soul.

* Proc. G. L. Georgia, 1852, pp. 54, 55.

Accordingly, the obedience here enjoined is, first, a humble obedience—then, a reverential obedience—then, an affectionate obedience—and, finally, a cheerful, willing, and eager obedience. Here are humility, that first of Christian virtues, in the pupil who pays the obedience; reverence, for the teacher who receives it; love, in both giver and receiver; and alacrity, in the pupil again, as a guaranty of his profitable exercise of the duty.

I have been much struck with the fitness of the word "alacrity" here; for, from its derivation, it has allusion to the swift wing of a bird, and is used to denote that eager desire to show the love and reverence we bear to another, whether for his own virtues or for the dignity of the station he occupies, which is not tardy or laggard in its movements, but would *fly* to serve and to obey. The whole injunction covers wide ground, and would afford matter, did time and occasion allow, for extended exposition.

But while Freemasonry has been thus careful to guard the authority of its teachers, in the practical effects of its benign teachings nothing like tyranny ever occurs. The same spirit actuates both teachers and pupils: each has a fraternal regard for the other: the good of one is felt to be the good of the whole. You must have noted, my brethren, how constantly this truth is shown in the lodge. How the Master, who understands his duties,

bends his whole energies, while preserving the Landmarks, to conciliate and harmonize all the brethren; giving unto each his due, and withholding from none his meed: thus verifying the words of the apostle, that while there be "a diversity of gifts, there is the same *spirit.*"

But I have filled my hour, and am warned to desist. Designed, as these lectures are, for the practical benefit of my brethren, I must not risk to tire them. The subject of obedience and duty to superiors in the lodge may admit of larger handling, when I come to consider the remaining Charges. Let me hope that what I have said this evening has not been unprofitably said.

LECTURE V.

Let all things be done decently and in order.

1 Cor. xiv. 40.

LECTURE V.

V. OF THE MANAGEMENT OF THE CRAFT IN WORKING.

BRETHREN :—Some time having elapsed* since I delivered before you my last lecture on the old Charges, viz : that on the fourth Charge—I now resume the exercise, and take up for consideration and remark this evening the fifth and next in order.

Every science hath its own method of teaching. Something technical must of necessity attach to each. Freemasonry uses a method of teaching which, in the present age at least, is very peculiar. All its holiest and deepest meanings are wrapt up in the coverings of symbols. But this, far from being an objection, should, instead, be counted to its praise ; for this method of teaching is the most impressive, the oldest, the most universal, and the perfectest of all methods. The most impressive, because it is the most natural ; and

* The hall used by the brethren had been consumed by fire in the interim, and they were now in their new hall.

it ever must and will be, that a well-adapted and concurrent symbol shall carry a directer and more striking image of the thing represented to the eye and to the heart, than can all the arbitrary signs of letters, however skilfully arranged and combined. The oldest; not only does the history of our race so allege and verify in fact, but the very law of our being confirms and establishes, since it is the first that addresses itself to the senses of the infant newly awakened into this our earth-life. The most universal; because, being natural, it is recognizable by all men, in what clime soever born, or resident—the same natural laws and phenomena overspreading and surrounding all. The perfectest; because, that method which unites in itself all the foregoing requisites, must needs be more perfect, and more fully answer the end proposed, viz: the widest dissemination of knowledge and of truth.

Nor is the objection valid, that the symbols of Freemasonry are founded on art, and not on natural objects and phenomena for, it being conceded that the method of teaching by symbols is the best, it follows that the *method* is not disparaged, apply it to what vehicle we may. And the objection is of less force yet, when it is remembered that the symbols of Freemasonry are derived from the oldest of sciences and arts, and the most commonly known and practised among all nations.

Nor are there wanting among them such as are taken directly from nature herself; indeed, the Great Teacher Himself, the Almighty Father of our spirits, has by His own example endorsed and hallowed this method of tuition; for, both before and since the revelation of His word, by the sun and the moon, the stars, day and night, mountain and plain, the mighty waters and the gentle streams, the rains and the dews, the ever-rolling seasons, seed-time and harvest, the health-inspiring zephyrs, and the storm with the forked lightnings, all which are but the symbols of His power and His goodness, He ever addresseth us.

But, as by familiarity with these, man has come to disregard their true signification, and to pass them unheeded, nor refers them to their proper Source, but requires that his mind be constantly directed to their true and primitive, though now to him occult meaning; so with our symbols, it is necessary that the attention be kept steadily directed to their true objects and meanings, lest we suffer these to escape us. For the furtherance of this end, therefore,—the careful and certain attaining to the inner and true meanings of its lessons, as taught in its symbols,—Freemasonry lays down certain rules for the management of the craft when at work, by the observance of which this end may be the better secured. The fifth old Charge, then, which is that one under consideration this even-

ing, treats of "the management of the craft in working," and is in these words:

"All Masons shall work honestly on working-days, that they may live creditably on holy-days; and the time appointed by the law of the land, or confirmed by custom, shall be observed.

"The most expert of the Fellow-Craftsmen shall be chosen or appointed the Master or overseer of the Lord's work, who is to be called Master by those that work under him. The craftsmen are to avoid all ill language, and are to call each other by no disobliging name, but Brother, or Fellow, and to behave themselves courteously within and without the lodge.

"The Master, knowing himself to be able of cunning, shall undertake the Lord's work as reasonably as possible, and truly dispend his goods as if they were his own, nor to give more wages to any Brother or Apprentice than he really may deserve.

"Both the Master and the Masons, receiving their wages justly, shall be faithful to the Lord, and honestly finish their work, whether task or journey, nor put the work to task that hath been accustomed to journey.

"None shall discover envy at the prosperity of a brother, nor supplant him, or put him out of his work, if he be capable to finish the same; for no man can finish another man's work so much to the Lord's profit,

unless he be thoroughly acquainted with the designs and draughts of him that began it.

" When a Fellow-Craftsman is chosen Warden of the work under the Master, he shall be true both to Master and Fellows, shall carefully oversee the work in the Master's absence, to the Lord's profit, and his brethren shall obey him.

" All Masons employed shall meekly receive their wages, without murmuring or mutiny, and not desert the Master till the work is finished.

" A younger brother shall be instructed in working, to prevent spoiling the materials for want of judgment, and for increasing and continuing of brotherly love.

" All the tools used in working shall be approved by the Grand Lodge.

" No laborer shall be employed in the proper work of Masonry, nor shall Freemasons work with those that are not free, without an urgent necessity, nor shall they teach laborers and unaccepted Masons, as they should teach a Brother or Fellow."

On the first clause in this Charge, I must beg you to observe with me how uniform and constant hath been the care of Freemasonry to impress upon the sons of Light a due respect for, and observance of, the duties of religion. Religion, as Freemasonry teaches, and as it truly is, is at the bottom and the top, is the Alpha and the Omega of all human life. Man without it is

as the brute that perisheth ; nay, worse than the brute that perisheth, for, as we believe, to the brute the life to come is of no concernment, and this life is all in all ; but to us this life is nothing, hath no meaning, except as it is bound up in the life to come. But admitting even, as some have been hardy enough to doubt, that the brute hath some interest in a future state of being, yet to us must a neglect of religious duties be worse than to the brute, for that interest, if any, must necessarily be a lower one than ours ; and as, by a law of physics, the momentum, and consequent injury to a falling object, is greater the greater the height from which it falls, so, in a moral and spiritual sense, falling from a greater height, the ruin to man must be greater in the fall than to the brute.

But the religion of Freemasonry is a religion of works. Not only is the son of Light enjoined to keep holy the Sabbath-day, but herein he is taught that without honest, diligent labor in the week he cannot expect to keep the holy-days with credit to the craft and before the world, or with profit or satisfaction to himself. "All masons *shall* work honestly on working-days, that they may live creditably on holy-days."

Oh, wonderful insight into the laws of our being! marvellous acquaintance with the appointments of Providence! While man in every age has struggled, is struggling evermore, in the perverseness of his fallen

and depraved nature, to evade by every means in his power the duty of labor—wilfully ignorant that in that very duty consist his happiness and his life—Freemasonry urges him, with its sage counsel and solemn, wise injunction, to fill up the measure of his time with honest labor—"work honestly on working-days, that they may live creditably on holy-days."

Yes, my brethren! God, our Father, hath set His curse upon all idleness. But though, in dooming man to labor, 'twas as a penalty for his first transgression, yet, tempering, as He ever doth, His judgments with mercy, He hath so ordained that in the penalty itself we shall find our happiness; and, therefore, He hath hedged around our nature, in its threefold departments, so that we may not evade the penalty, or miss our happiness, by transgressing in either, physically, mentally or spiritually, without suffering. Freemasonry, true to its inspiration and its objects, carefully enforceth this truth.

The true Freemason will never be idle. Taught to set no value on external acquirements and professions, he aims after usefulness. How can I be useful to my brethren—to my fellow-men? This is his constant inquiry. And in the diligent endeavor after a life of usefulness he finds his true enjoyment. That enjoyment is all the wages he looks for in this life, knowing that his higher wages are laid up in a treasury above

that never fails—even in the scales of his Heavenly Father's eternal justice.

But from this clause we gather, too, the universality of the religion of Freemasonry. My brethren! in these days of sectarian prejudice and zeal without knowledge in things sacred as in things profane, we should, valuing, as Freemasons we ought, this cardinal feature in Freemasonry, aim most scrupulously to guard it against all encroachment, or attack, whether by false friend, or open foe. Freemasonry sets no day, compels no subscription to particular creed. The God it commends to our reverence and worship, though called by different names among different peoples, is the same in essence and in being, in every age, in every zone, and in every land—

> "Father of all, in every age,
> In every clime adored,
> By Saint, by Savage, or by Sage,
> Jehovah, Jove, or Lord."

How inconsistent with such teachings is it for one to require of another that he should call Him by the same name, and offer to Him his stated worship on the same day with himself! Yet this is sometimes unreasonably and most unmasonically demanded by some brethren. We should beware of this error. Need we any Masonic law on the subject? Here it is: "The

time appointed by the law of the land, or confirmed by custom, *shall be observed.*"

One of the earliest replies I was called to make to a question of Masonic law and usage was on this very subject. A brother wrote from Louisville, Ky., to know my opinion on the following question, among others: "Is there any constitution, ancient or modern, which forbids such (lodges of instruction), or any other meetings on Sundays?" I was not then (1852) so well acquainted with these old Charges as I have since become, and made the following reply, which may be found in the Masonic Journal, vol. iv., p. 459: "None of the constitutions, ancient or modern, that we are acquainted with, prohibits the assembling of Masons on Sunday. But Masonry, though not sectarian or sectional, but universal, as it is practised at this day in this country, and in the world, as far as we are informed, is in the hands of Christians, who regard the first day of the week as a Sabbath to be kept holy; and no good Mason, for the gratification of his private individual opinion, adverse as this may be to the claims of that day as a holy-day, would wound the feelings of a large portion of his brethren by unnecessarily so using it as would appear in the eyes of such, his brethren, a profanation. Besides, as our ancient operative brethren worked but six days on the temple, and rested the seventh, because 'in six days God made the

heavens and the earth, and rested the seventh day,' so now the speculative Mason should be content not to remove this ancient Landmark, but rest from his work on that day which by common consent meets the approbation and regard of the great majority of his brethren."

And now, though I erred in saying such meetings are not prohibited by the constitutions of Freemasonry, for they certainly are in this Charge, yet am I glad to find that in the spirit of my reply I am directly sustained thereby. And I would take occasion here to say to my Jewish brethren, whom I love as brethren, and as a people respect, and whose kindness to me personally I have had many occasions to acknowledge, I think they are wrong to except to much they find fault with in our lodges, as this Charge enjoins upon us *all* to observe the time for religious observance appointed by the law, and confirmed by the custom of the land where we reside. I cannot believe that I should be, as I am sure I would have no right to be, either offended or surprised, if in Turkey I found different holy-days observed, or, upon entering a lodge of my Turkish brethren, I were to find the Koran on the altar, or hear the name of Mahomet used in the prayers. Let us not be offended, brethren, that by reason of difference in education we approach our Father in different modes, or on different days, but rather let us be offended that a Freemason should not approach Him at all.

In my last lecture I considered (it being the subject then under review) the qualifications of Masters and Wardens, who are the appointed teachers in Freemasonry, and the duty of all the brethren to themward. I took occasion then to say, that the great merit therein spoken of as entitling a brother to the eminent position of Master of a lodge, and in due course Grand Master of all the lodges, should be such only as had been exhibited before the brethren in the lodge, and not any outside reputation he may have among the profane, from mere rank, or wealth, or even scientific attainments; for the merit, in the language of the Charge itself, must be a "singular great merit;" and this expression "singular," emphatic in every sense, I confined to a merit in Freemasonry.

It must not be forgotten, however, that in a true sense, no man can attain to a singular great merit in Freemasonry who has not more than ordinary acquaintance with the arts and sciences; since Freemasonry, like a great cycle, comprehends them all within itself. And here again we find the same views reiterated, and my construction of the former Charge sustained and confirmed. "The most expert of the *Fellow-Craftsmen* shall be chosen, or appointed, the Master or overseer of the Lord's work;" and "he is to be called Master by those that work under him."

It is worthy of note that we find here repeated the

same phrase, " the Lord's work," of which the Master, appointed as above, is declared to be the overseer. If my interpretation of this phrase in my last lecture be correct, it is evident it would be not only highly injudicious, but contrary to positive requirement, to call any one to the high position of Master and overseer of the Lord's work who is deficient in religious character and religious sentiment.

It is true, that with great precaution Freemasonry has endeavored to protect its fane from the desecrating presence of the irreligious and the immoral, but such is the wile of the Lord's enemy, that wicked one of old, that he will personate even if need be an angel of light, and so deceive sometimes the very elect themselves. Therefore, out of the very brotherhood itself Freemasonry would caution the brethren to beware *how* they choose their teachers.

While engaged in the work of Freemasonry, nothing should be allowed to distract the attention of the craft; the use of ill language, therefore, at all times to be avoided as unbecoming and vulgar, and the liberty of addressing each other by different titles and epithets, and especially by disobliging names, are denied, and all are required to call each other Brother, or Fellow, (the latter being the proper style of address among capitular Masons, who call and are called by each other Companion, the synonym and equivalent of

Fellow,)—thus, both in the uniformity and in the endearment of the address itself, insuring attention and harmony. Nor is this kind consideration for each others' feelings, and respectful and courteous demeanor towards each other, to be observed only when at work among themselves, but should also characterize the brethren wherever they meet, who are enjoined in this Charge "to behave themselves courteously within and without the lodge."

But the Master, having such qualifications, and appointed as Freemasonry directs, must needs be conscious of his ability to serve his brethren well, and to conduct the business of Freemasonry with honor; therefore, "knowing himself to be able of cunning," and so a proper judge of the real value of work, he is charged to "undertake the Lord's work as reasonably as possible," and avoid offending any by severe and unnecessary, or unusual exactions, or the imposition of extraordinary demands on the Apprentice. For it is the interest, as it is the want, of wisdom, to attract her pupils by just and equitable tasks, and kind and conciliatory demeanor, rather than to repel them by the contrary. Yet he is not to be straitened in the dispending of his goods, but to give them freely as they were his own; measuring the necessity of each case by his own prudent judgment, yet being careful always not to allow more to any than they truly de-

serve, as this would tend to the dissatisfaction of the brethren. He must not, in assigning duties, confer stations or honors upon any who are not entitled to them by merit; for such invidious distinction is not only unjust in itself, but will disturb the harmony of the lodge, the preservation of which should ever be the first care of a good Master.

And the brethren, too, must, in the same spirit, decide upon the wages due the Master, not begrudging his due, but cheerfully awarding and paying him all honor, and respect, and reverence; so that all, "receiving their wages justly, shall be faithful to the Lord, and honestly finish their work, whether task or journey; nor put the work to task that hath been accustomed to journey." By which we are to understand, that all, mutually rendering unto each other the respect and aid that is due, shall honestly work and faithfully abide in the lodge until the labors of the Communication, whatever they may be, shall be properly finished, and the lodge duly closed.

I am sorry to say, I have seen occasions in the lodge when this injunction was sadly neglected in this particular. Yet this ought not to be. Brethren are sadly forgetful of the dignity and importance of Freemasonry when they err thus.

In this Charge, we recognize the same principle I had occasion to notice in my last lecture, viz: the

gradation in office, and the regular preparation, step by step, of the Freemason to become a Master workman. This we find iterated and reiterated throughout these Charges. It is positively declared in the preceding Charge, where the law is given, that none shall be chosen Master, until he has first acted as Warden. Our M. W. Grand Master, and learned brother Rockwell, in his address at the last Annual Communication of our Grand Lodge (Ga., 1857), impugns this law, and in a very ingenious manner attempts to explain it away by a reference to the personation of the Junior Warden, by the candidate, in the third degree. But, besides that this is a strained interpretation of the words of the Charge, which is met by considerations patent to all, but which cannot be too openly entered upon here, it will be seen, at once, to have no force, when it is remembered, that in some jurisdictions in this country, and universally, I believe, in Great Britain and Europe, this personation is not made. I doubt not, upon reflection, he will see his error, and, like our able brother Howard, the M. W. Grand Master of California, confess to the justice and propriety, and the beautiful consistency, of the law in this regard. For we find the same principle recognized and announced, as I have said, in this Charge, where it is required that "the most expert of the Fellow-Craftsmen" shall be chosen Master; and, again, here, that journey-work

shall not be put to task, nor task to journey, but that the craft shall be assigned to such stations and duties as their several skill and ability shall entitle them to. This is necessary, even, or else the business of Freemasonry would suffer through want of ability of cunning in the workmen.

Among the profane, nothing is so common as envy. Let one man succeed in anything beyond his fellow, and, straightway, envy possesses the breast of all those who are less fortunate ; and if they cannot attain to the same fortune by honest effort, they will resort to the mean arts of detraction, and by dishonest means seek to pull down their more successful fellow-being to their own level. Out of this base passion arise many of the evils of this life. For envy is, indeed, a two-edged sword, piercing the heart of both him it possesses, and of him against whom it is directed. For the sake then of its own great regard for the sons of Light, as well as because such evil passion is at war with every tenet and obligation of Freemasons, who are taught to recognize and hail each other as brethren, owning common interests and a common destiny, and to rejoice in each others' prosperity, Freemasonry forbids, in the most emphatic terms, the exhibition of envy at a brother's prosperity ; or that we should supplant, or put him out of his work. "None shall discover envy at the prosperity of a brother, nor sup-

plant him, or put him out of his work, if he be capable to finish the same; for no man can finish another's work so much to the Lord's profit, unless he be thoroughly acquainted with the designs and draughts of him who began it."

Out of this injunction arises that universally respected principle in Masonic jurisprudence, that one lodge shall not interfere with the work of another; and that the candidate must finish the course of his degrees in the same lodge in which he was entered; unless that lodge, for sufficient reasons moving them thereto, give their consent and recommendation to another lodge to finish their work for them.

From this we learn, too, the impropriety of finding fault with the work in progress, as done by another. Every Master, or overseer, does his work by his own draughts and designs; and we should patiently abide and work with him after them, nor seek to interrupt the work by uncalled-for remarks and comments, or promptings, which serve only to derange his designs, and spoil the effect of the whole. So long as the ancient Landmarks are not infringed, we have no just cause of complaint. And when such interference proceeds from a vainglorious desire to exhibit our own proficiency, to the manifest disparagement of another's skill, it is especially to be condemned. True wisdom will always seek and find a more suitable time to

correct errors, and to impart knowledge. Thus, in the ancient poem before alluded to in these lectures, the twelfth article is commended as of special propriety and importance : —

> The twelfth artycul ys of hye honesté
> To every mason, whersever he be;
> *He schal not hys felows werk deprave,*
> Ef that he wol hys honesté save;
> With honest wordes he hyt comende,
> By the wytte that God the dede sende;
> But hyt amende by al that thou may,
> Bytwynne yow bothe without nay.

It is thus that true Freemasonry is to be properly learned, even in its ritual. None should set up his own work as infallible. All the manual-makers are in some respects innovators, and no one deserves to be strictly followed in all respects. Private discussion "between you both," as this old poem hath it, must be relied on for the amendment of errors. One brother is as liable to error as another.

Indeed, all one-man Masonry should be especially shunned. No man, however learned, however practised and experienced in Masonry, is in all points and at all times infallibly right. Submitting to the lot of human nature, there will be points, there must be parts, where the judgment of the wisest will be at fault. And the more positive he becomes, so much greater is the reason to fear he is wrong. My brethren! pin your

faith in Masonry on no man's sleeve. Hear patiently all sides, and then, relying on your own honest judgment, decide each for yourself which is the better opinion. Some one, of strong will and active imagination, may build up unto himself a theory which shall, for a season, find many followers ; but Freemasonry, above and beyond all such, pursues the even tenor of its way. The smoke from the small fire in the field may rise, and spread, and obscure the color of the true heavens to the vision of him who lighted, and of them who sit around it, but the great calm blue sky remains eternally the same above.

In the preceding lecture I had occasion to speak of the rights and duties of Wardens. In this charge we find the right and duty of the Warden to preside and carefully oversee the work in the absence of the Master, distinctly asserted and laid down ; and he is, moreover, required to be true to both Master and Fellows, and all to the Lord's profit—the glory of the great I AM being at all times the chief object and aim of the business of Freemasonry, as it should be of every living rational creature. And, lest the brethren may be inclined to disrespect the authority of the Warden in the Master's absence, they are particularly enjoined to obey him ; thus—"When a Fellow-Craftsman is chosen Warden of the work under the Master, he shall be *true both to Master and Fellows*, shall *carefully oversee the work in*

the Master's absence, to the Lord's profit ; and *his brethren shall obey him.*"

In the first edition of the constitution by Anderson, this right of the Warden was limited, in Old Regulation XI., to the case, when " no brother is present who has been Master of that lodge before." But in Entick's edition we are told that " it has since been found that the old lodges never put into the chair the Master of a particular lodge ; but when there was no Grand Warden in company,"* &c. ; and although the language of Entick refers more specially to Grand Wardens, it has been taken to intend a restoration to Wardens generally of the right to preside in the absence of the Master, that being the usage of the oldest lodges ; and, accordingly, in their installation at the present day, the Wardens are to that duty specially bound.

This should teach us the importance of the proper selection of Wardens, as well as of Master. Brethren should on no account be neglectful of this, and through indifference, or other motive, allow one they deem unfit for the office to be made a Warden.

If he is unskilful, this is putting " work to task that hath been accustomed to journey," contrary to the positive requirements of the fundamental law. If the Master is expert, as he should be, it is our duty to give him

* Entick, p. 278.

good Wardens, that his skill be not frustrated and spoiled by their unskilfulness. Good and true work, in greatest perfection, can only be looked for there, where all the officers chosen are able of cunning in their several stations, zealous and active.

The next injunction in this charge conveys a beautiful lesson, which requires no comment. It is plain and practical, and commends itself at once to the judgment and to the feeling of every true-hearted brother : "All Masons employed shall meekly receive their wages, without murmuring or mutiny, and not desert the Master till the work is finished."

On all Freemasons the duty of instructing the younger brethren is enjoined :. "A younger brother shall be instructed in working, to prevent spoiling the materials for want of judgment, and for increasing and continuing of brotherly love." What admirable tenderness of regard for the younger brother, and lively concern for the continuance of brotherly love ! And here let me say, to the honorable credit of the brotherhood, that I have never known an instance where an older and more expert brother was not ever ready and willing cheerfully to impart of his knowledge to his younger and less experienced brethren. How different from the manner and custom of the profane, among whom the greatest concern would seem to be, to hide from each other the knowledge possessed

by any in any particular department of skill. Who will not admire at the contrast, and respect us for our difference from those. Thus may it ever be among us, "for the increasing and continuing of brotherly love."

"All the tools used in working shall be approved by the Grand Lodge."

In my third lecture (the subject of the Charge demanding it), I considered the nature and powers of lodges, both Grand and Subordinate, and I there observed that the Subordinate Lodge holds all its powers at the will of the Grand Lodge. Here we find the controlling power of the Grand Lodge fully recognized as to the subject of work, it being declared that all the tools used in working shall be approved by the Grand Lodge, and, by consequence, the mode of work itself is within its direction and control. It is the bounden duty of every Subordinate Lodge cheerfully to submit to its authority; and though brethren, in their private judgment, may think one mode of work preferable to another, yet, when once the Grand Lodge has adopted, and by its edict pronounced and settled on any certain mode, whether fully agreeing with our views or not, for the sake of uniformity and harmony, and "for the increasing and continuing of brotherly love," as well as in view of our special obligation thereto, we should all submit, and with one accord and one heart adopt and practise the same.

I do not think perfect uniformity in work either attainable, or so essentially necessary or important, as some regard it. It is the just authority of the Grand Lodge I would enforce here, rather than any utopian idea of a strict uniformity to the letter in work. The Landmarks of the ritual in all jurisdictions are observed ; and, while this is the case, a brother can have little difficulty in knowing and making himself known. So that this great end is answered, I would not stick at slight discrepancies in the work. My Brethren ! it is the just and consistent *practice* of the virtues, and skill in the sacred tenets of Freemasonry, by which we should strive to distinguish ourselves, more than by any special proficiency in this, or that, mode of work. Expertness in work is commendable, is necessary to a perfect Freemason, but all the proficiency, all the expertness in what is technically called the work of Freemasonry that has ever been attained by all the brethren in the long years of its untold antiquity, without the practice of the Freemasonic virtues, will be but as "sounding brass, and a tinkling cymbal." Let us ever remember this, and, striving first and chiefly to excel in the one, neglect not to accomplish ourselves in the other.

"No laborer shall be employed in the proper work of Masonry ; nor shall Freemasons work with those that are not free, without an urgent necessity ; nor

shall they teach laborers and unaccepted Masons, as they should teach a Brother or Fellow."

This is the last clause of this Charge ; and from it may be deduced various lessons and principles, most of which will present themselves to your own reflection. I shall confine my remarks to but a few, nor dwell (as time presses) on any.

And first. I think I see in this a careful disclaimer of the operative character by some attributed to Freemasonry. "No *laborer* shall be employed in the proper work of Masonry ; nor shall Freemasons work with those that are not free," etc. I have already said that I eschew all reference to the so-called operative character of Freemasonry, for, though I would not deny that Freemasons, as having in possession the knowledge of all Arts and Sciences, did direct, and superintend, and construct many of those structures of antiquity which exact to this day the admiration of mankind, yet do I believe that its objects were always above and beyond the mere operative pursuits of Masonry, strictly so called. That many of the craft were operative Masons, as, doubtless, are many at this day, and pursued Masonry, operative Masonry, as a calling, a business calling in life, with profit to themselves, and to the honor and credit of the fraternity, as every brother does honor the fraternity who discharges his duty well in any condition, or calling, I doubt not;

but I as little doubt that, as Freemasons, the craft always pursued a higher calling than any mere operative business could aspire to, even the calling of a more intimate knowledge of the character of Deity, and our relations to Him, and to each other, and to ourselves, and our consequent duties; in short, the Science of human life.

Again. I perceive in this clause the injunction of Secresy; that our Secrets should be held sacred among ourselves, and confined to the household of the faithful. "Nor shall they teach laborers and unaccepted Masons, as they should teach a Brother or Fellow."

And lastly. I deduce from this clause the duty of first dispensing our Charities among our brethren, giving them the preference, who have higher claims on us than the profane. There are some who impute wrong to us in this preference, but with what reason I cannot see. We teach Charity, we show Charity to all mankind; but surely it should not be charged to us for wrong, if we begin our charity at home. Saint Paul hath declared that otherwise we were worse than the heathen. But the imputation does not deserve further notice.

And now, Brethren, having briefly considered the meaning of this Charge, I cannot conclude this lecture without remarking on the development of my proposition, that Freemasonry is the Science of human life.

I have shown in the preceding lectures and this, that it has for its basis the proper foundation for such a Science, viz: God and Religion; that next to our obedience to God, it requires of us obedience to all properly constituted civil authorities; that, as every science needs, it is provided with schools, with teachers, and has certain rules for instruction given, which are both peculiar and just. It remains now but to show what are the results of the Science, as exhibited in the lives and conduct of its followers; and these will appear in the remaining lecture on the sixth and last of these Charges, which concerns the Behavior of Freemasons in all the relations of life. Your attention thus far has been gratifying; let me keep it to the end, and I feel assured it will prove to our mutual profit that we have spent these evenings in the consideration of the old Charges of a Freemason.

LECTURE VI.

Ye shall know them by their fruits.

MATT. VII. 16.

LECTURE VI.

VI. OF BEHAVIOR.

BRETHREN :—This evening brings us, in the regular course of these lectures, to the sixth and last of the old Charges, which concerns the Behavior of Freemasons; the result of our science as exhibited in our lives.

If at any time I have felt at a loss in the preparation of these lectures—and I have, constantly, not from want of material, but from its very abundance, which has made it difficult, often, to decide where to begin, what to choose, and where to end—much more do I feel so now. The length of the Charge itself, (which is divided into six heads,) its full scope, covering all the Masonic and social duties of life, at first inclined me to follow the division, and devote a lecture to each head. But upon reflecting that even this boundary would not suffice for the complete elucidation of the subject, and that I have, besides, ventured largely

upon your patience already, I have concluded to give such brief summary of the subject as I may in one lecture, and leave the old Charges of a Freemason to your further reflection and keeping.

It cannot have failed to strike you, my brethren, that after all the preparation made, the solemn enunciation of grave and important principles, declared to be the basis and substratum of a serious business; the careful providing of schools, of teachers, of rules of instruction, there must be some end in view, some result to follow, commensurate with the dignity and importance of all that has gone before. This expectation will not be disappointed. It is the business and the aim of Freemasonry to teach man that he came from God, and unto God must return for final judgment and reward for his deeds here, whether they be good or bad. The only approach to the Celestial Lodge above is by the theological ladder, and its steps none but the good may hope successfully to tread to that height. But the deeds done in the body must be rewarded in the body. Proper notions of the character of God, therefore, it is not only its business to teach, but also the immortality of the soul and the resurrection of the body. And this it most emphatically does, in that peculiar method of tuition I briefly remarked on in my last lecture; the initiate himself being made, in his own person, as he in truth is, the

symbol and the evidence of that immortality, and of that resurrection.

Every great significant truth hath connected with it, depending upon and clustering around it, other truths, which become important in the same degree that the leading central truth is important. In a strict sense, indeed, all truth is equally important; for Truth is one—Truth is God. But in a confined sense, such as it is permitted our limited capacities to deal with, some truths appear more important than others. But the truth which Freemasonry presents and develops will not suffer comparison with any other; for it is the great central truth of the universe itself, even God—God the common Father, and Man the common Brotherhood. And the clustering truths which flow out of and depend on this are in extent and in duration as illimitable and interminable as infinite space and eternity themselves. In them and with them is bound up the immortal destiny of our race; and it is the business of Freemasonry to show, amid the darkness that Sin hath cast over our spiritual atmosphere, a light, to light the wandering foot of man to Heaven, and to point out the steps of the ladder, ending in Faith, Hope, and Charity, which will lead him to his God. Hence its ancient name, Lux, LIGHT; and the title of its children, SONS OF LIGHT.

Herein the affinity of Freemasonry with Religion

consists, that they both start with the same great central Truth, and both deal with the subdual of man to a greater consistency with the nature and character of his Great Original. Only, Religion applies its precepts and its efforts to man's nature, to the regeneration of his spiritual and inner being, while Freemasonry applies its precepts to the correction of his moral feelings and social habits, the perfection of his outer being. But this last is but the evidence of the former; hence, Freemasonry, as the Science of human life, lays Religion itself as the only true basis for the latter, and, securing this basis, insists upon the erection thereon of the superstructure of a good life; and hence, too, the truth of that common saying, "A good Mason must needs be a good man."

This, then, being the proper aim of Freemasonry,—the improvement of man's moral feelings and social habits—after all the careful training had, the question naturally arises, How ought Freemasons to behave? And this is answered in this sixth and last Charge, which reads as follows:

"VI. Of Behavior, viz:

"1. In the lodge while constituted.

"You are not to hold private committees or separate conversations without leave from the Master, nor to talk of anything impertinent or unseemly, nor inter-

rupt the Master or Wardens, or any brother speaking to the Master; nor behave yourself ludicrously or jestingly while the lodge is engaged in what is serious and solemn; nor use any unbecoming language upon any pretence whatsoever; but to pay due reverence to your Master, Wardens, and Fellows, and put them to worship.

"If any complaint be brought, the brother found guilty shall stand to the award and determination of the lodge, who are the proper and competent judges of all such controversies (unless you carry it by appeal to the Grand Lodge), and to whom they ought to be referred, unless the Lord's work be hindered the meanwhile, in which case a particular reference may be made; but you must never go to law about what concerneth Masonry, without an absolute necessity apparent to the lodge."

"2. Behavior after the lodge is over and the brethren not gone.

"You may enjoy yourselves with innocent mirth, treating one another according to ability, but avoiding all excess, or forcing any brother to eat or drink beyond his inclination, or hindering him from going when his occasions call him, or doing or saying anything offensive, or that may forbid an easy and free conversation; for this would blast our harmony and defeat our laudable purposes. Therefore, no private

piques or quarrels must be brought within the door of the lodge, far less any quarrels about religion, or nations, or State policy, we being only, as Masons, of the Catholic religion above mentioned; we are also of all nations, tongues, kindreds and languages, and are resolved against *all politics*, as what never yet conduced to the welfare of the lodge, nor ever will. This Charge has been always strictly enjoined and obeyed; but especially ever since the Reformation in Britain, or the dissent and secession of these nations from the communion of Rome.

"3. When brethren meet without strangers, but not in a lodge formed.

"You are to salute one another in a courteous manner, as you will be instructed, calling each other brother, freely giving mutual instruction as shall be thought expedient, without being overseen or overheard, and without encroaching upon each other, or derogating from that respect which is due to any brother, were he not a Mason; for though all Masons are, as brethren, upon the same level, yet Masonry takes no honor from a man that he had before; nay, rather it adds to his honor, especially if he has deserved well of the brotherhood, who must give honor to whom it is due, and avoid ill manners.

"4. Behavior in presence of strangers not Masons.

" You shall be cautious in your words and carriage, that the most penetrating stranger shall not be able to discover or find out what is not proper to be intimated, and sometimes you shall divert a discourse and manage it prudently, for the honor of the Worshipful Fraternity.

" 5. Behavior at home and in your neighborhood.

" You are to act as becomes a moral and wise man, particularly not to let your family, friends and neighbors know the concerns of the lodge, &c., but wisely to consult your own honor and that of the ancient brotherhood, for reasons not to be mentioned here. You must also consult your health by not continuing together too late, or too long from home after lodge hours are past, and by avoiding gluttony or drunkenness, that your families be not neglected or injured, nor you disabled from working.

" 6. Behavior towards a strange brother.

" You are cautiously to examine him in such a method as prudence shall direct you, that you may not be imposed upon by an ignorant, false pretender, whom you are to reject with contempt and derision, and beware of giving him any hint of knowledge.

" But if you discover him to be a true and genuine brother, you are to respect him accordingly, and if he is in want you must relieve him, if you can, or else direct him how he may be relieved : you must employ

him some days, or else recommend him to be employed. But you are not charged to do beyond your ability, only to prefer a poor brother, that is, a good man and true, before any other people in the same circumstances.

"Finally, all these Charges you are to observe, and also those that shall be communicated to you in another way; cultivating brotherly love, the foundation and cape-stone, the cement and glory of this ancient fraternity, avoiding all wrangling and quarrelling, all slander and backbiting, nor permitting others to slander any honest brother, but defending his character and doing him all good offices, as far as is consistent with your honor and safety, and no farther. And if any of them do you injury, you must apply to your own or his lodge, and from thence you may appeal to the Grand Lodge at the quarterly communication, and from thence to the Annual Grand Lodge, as has been the ancient, laudable conduct of our forefathers in every nation, never taking a legal course but when the case cannot be otherwise decided, and patiently listening to the honest and friendly advice of Master and Fellows, when they would prevent your going to law with strangers, or would excite you to put a speedy period to all lawsuits, that so you mind the affair of Masonry with the more alacrity and success; but with respect to brothers or Fellows at law, the Master and

brethren should kindly offer their mediation, which ought to be thankfully submitted to by the contending brethren; and if that submission is impracticable, they must however carry on their process or lawsuit without wrath or rancor (not in the common way), saying or doing nothing which may hinder brotherly love, and good offices to be renewed and continued, that all may see the benign influence of Masonry, as all true Masons have done from the beginning of the world, and will do to the end of time."

I shall consider the Charge in its several divisions.

And, *first:* How should Freemasons behave in the lodge when constituted?

The business of Freemasonry being of prime importance, its method of teaching peculiar, and, by its constitutions, the whole direction of the affairs of the lodge being devolved on the Master, who represents the pillar of wisdom, Freemasonry addresses the sons of Light through him, and, for the furtherance of its designs, confers on him supreme authority in the lodge. We have seen, in my fourth lecture, that no appeal lies from his decision, except to the Grand Lodge; so, in prohibiting private committees and separate conversation here, they are yet permitted, by leave of the Master, who, by his wisdom, is presumed to be able always to determine when these may be

allowed. But, " to talk of anything impertinent or unseemly," or " to interrupt the Master, or Wardens, or any brother speaking to the Master," or " to behave ludicrously or jestingly while the lodge is engaged in what is serious and solemn," or " to use any unbecoming language on any pretence whatsoever," are all positively forbidden; no permission to the contrary being even presumable from the Master, unto whom, with the Wardens and Fellows, due reverence and worship are to be paid at all times; and these *could* not be, were those improprieties allowed.

The experience of every brother will bear me out, when I say, that in no Assembly whatever, of a secular character, can be found the same order and decorum, and the same rigid attention to the business before it, that are constantly met with in a Mason's Lodge. Go where you will, and it is the same; North or South, East or West, in whatever land, wherever you find a Lodge of Freemasons, there you will be sure to find the same characteristic order and decorum. Private committees, separate conversation, unseemly behavior, unbecoming language, brawlings and fightings even, disfigure the Halls of Congress, and are not unknown to the British Parliaments; but they are to our Lodges, whether Grand or Subordinate, whether the attendance be large or small. The principles of Freemasonry have a marked effect on the character of the

Mason trained in its schools, and their influence is seen in all his walks.

A reverend brother pays this just tribute to the Masonic character—

"See the well-trained Mason in the Legislative halls of our Republic. You will find him a dignified and courteous gentleman. He feels the high responsibility resting upon him; and the decorum of the lodge has taught him not to disgrace his more exalted station by rudeness, buffoonery, or violence.

"See him in society. The cultivation of all the Social Virtues makes him, in private life, gentle, polite, and amiable. As a citizen, he is moderate and conservative in all his views. The love of all that is hallowed by time and meritorious services, of all that is excellent and at the same time venerable, causes him to look with suspicion upon the *new theories*, and *popular isms* of the day; and makes him more disposed to preserve and to improve the *old and the well-tried*, than to reject it and receive the *new* and the *untried*.

"See him, like those true Masons, Scott and Quitman, at the head of armies, and amid the roar of battle. He unsheathes his sword and wields it gloriously, with all the faith in God and devotion to his country's honor that ever fired the soul of a Richard, or Godfrey. Casque, banner and tower fall before him; and he wreathes her eagle-flag with laurels, and

adds new beams to the lustre of her stars. But when the battle is over, and the victory won, his arm is extended to shield the vanquished; he stands forth as the protector of the widows and orphans of the hostile dead; and he twines for his country's fame a garland of *the flowers of Mercy*, the fairest wreath that can adorn the conqueror.

"See him in the Church of the most High and Holy God. All the veneration of his character is displayed in humble and solemn devotion. Nothing of the lightness of 'the fool whose eyes are to the ends of the earth;' nothing of the irreverent and profane spirit of the bold mocker and blasphemer is seen in his decorous deportment, or heard in his chaste conversation." *

But Masons are but human, and the evil passions of our nature will get the better of us sometimes, and disputes arise even among the good and the true. Yet they usually terminate sooner than the disputes of the profane. The Charge provides, "If any complaint be brought, the brother found guilty shall stand to the award and determination of the lodge, who are the proper and competent judges of all such controversies," etc. From which we learn, that differences

* From an address delivered at Austin, Tex., Dec. 27, 1855, by Bro. the Rev. Edward Fontaine, Rector of the Church of the Epiphany. *Vid. Sig. and Jour.*, Vol. II., pp. 251–52.

among Freemasons are only properly submitted to Freemasons. The lodge is the proper tribunal for all complaints among Freemasons.

I cannot conceive of any differences among brethren, which will not give way and be speedily composed before the influence of the united brotherhood, and by the cement of brotherly love. Bring the disagreeing brothers together before our common altar ; address them with the words of wisdom, and in the true tone of brotherly kindness, and hard indeed must be the heart, and serious the difficulty, which will not give way and be composed in the face of Masonic precepts, and Masonic obligations. I have seen the benign influence of Masonry more than once tried in this, and have never known it to fail. But should it unfortunately do so, the complaint must be carried, by appeal, to the Grand Lodge ; unless an earlier reference be necessary, to prevent injury resulting to the "Lord's work," and reflecting on or retarding the great end of the Institution, which, as I have so often said in these lectures, is the glory of God.

Again. No brother is allowed, under any circumstances, to "go to law about what concerneth Masonry, without an absolute necessity apparent to the lodge." It is not left to the individual to decide; the *lodge* must determine if the necessity is such as will warrant the dragging before courts of law any

question, wherein, or out of which, the interests of Freemasonry may be involved, or affected.

Secondly. How should Freemasons behave, when at social and convivial enjoyment among themselves?

It was the custom of our ancient brethren always to have refreshment after the labors of the lodge were ended, a custom which ought yet to obtain, it being, as our learned brother Oliver hath it, on this principle Freemasonry was founded, to teach us how to behave, and so magnify our Creator, as well at our refreshment as at our labor; therefore, (since the brethren always lingered some time after lodge hours for social intercourse, and inquiry after each others' welfare, partaking of such collation as the Stewards had provided,) for the prevention of excess, or over-indulgence, the following kindly but careful advice is given, both as to moderation in meats and drinks, and in the topics for conversation allowed:

"You may enjoy yourselves" (after the lodge is closed and the brethren not gone) "with innocent mirth, treating one another according to ability, but avoiding all excess, or forcing any brother to eat or drink beyond his inclination, or hindering him from going when his occasions call him, or doing or saying any thing offensive, or that may forbid an easy and free conversation."

I cannot but regret that the laudable custom of

refreshment has been so totally abandoned.* That the generation of Freemasons which has just preceded us abused the custom, and converted a wise and salutary Landmark into a social evil, I cannot see, is any sufficient reason for our removing it altogether. Let any brother reflect how the business of Freemasonry is now conducted where this old Landmark is wanting, and he must admit that we have lost fully as much as we have gained by the removal. Mirth, "innocent mirth," which is one of the healthful recreations of man's soul in this its mortal prison-house of flesh, is a thing almost unknown now at our lodges; and one of the great social ends of the Institution is thereby lost. Look at a visiting brother now as he is introduced to the lodge! There is scarce a member there, who has not just allowed himself time from home to get to Lodge at the opening, and who is not ready to leave without delay directly it is closed; so that, except in that formal introduction during the business of the lodge, the poor visiting brother is scarcely made known, can hardly be said to meet with a welcome. How different this would be, if the custom of refreshment still prevailed! A few moments spent in "innocent mirth" around the table would do more to establish an acquaintance with a strange brother than all the

* In this Jurisdiction (Ga.) it is altogether given up. In So. Ca., New York, and La., it is sometimes seen.

formal introductions you can conceive of, repeated for a twelvemonth.

Besides, it would occasion a more general attendance at our lodges. In many parts of the country, within my knowledge, the interest of the brethren in Freemasonry is waning. No—I will not say in Freemasonry, for I know of none who acknowledges less love for its principles; but some inducement is wanting to draw the brethren out to the stated meetings of the lodge. The custom of refreshment would supply this. Nor do I fear to have it objected, that this would tend to a proficiency among our brethren in what our English brothers call the "Knife and Fork Degree;" for such objection can only come from those who have not reflected fully on the true design of Freemasonry, and the nature of man. Man is a gregarious animal, having a threefold nature, and is not perfect as an individual until that nature, in each department, is fully and harmoniously developed. It is one of the designs of Freemasonry to do this. It is to prevent man from degenerating into a carnivorous beast of prey, retiring to his lair to crunch his bone in selfish silence, to the drying up of his social, moral, and religious elements; and to teach him, that as God has made him omnivorous, and with liberal hand scattered His blessings on every side, so should he, as coming nearer to the image of his Maker, eschew all selfishness, and share with

others the blessings that have fallen to his lot. How to do this in an agreeable, fraternal way, can nowhere be better learned than in those schools consecrated, among other things, to brotherly love and universal benevolence.

And why should such indulgence be allowed to run into excess? There is no necessity that it should. But, because there *is* a natural tendency in man to excess in all things, for that very reason did Freemasonry establish the custom of refreshment; to teach us to restrain our appetites, and indulge them only in that moderation which becomes rational and immortal beings, as we are. The Temperance of Freemasonry, my brethren, is not the one-idea Virtue, if Virtue it be, of the modern societies so called. It is old as Freemasonry itself, and consists not in abstemiousness, but, as St. Paul defines it, in moderation in all things. Accordingly we should be careful not to eat, drink, talk, sleep, or be wakeful, labor, or be idle, too much; for excess in any or all of these is intemperance, and will prove hurtful. It should be the glory, as it is the professed aim, of a Freemason, not, in sullen discontent, to shun all pleasures, but to learn how to be moderate in his pleasures; to subdue his passions, and conquer his evil habits; and, by his example, so to teach others. The Virtue which is not tried, is not certainly known to be Virtue at all. As the excellent and wise Seneca

hath happily said, "Occasional experiments of our moderation give us the best proof of our firmness and virtue." True happiness does not consist in the abundance of the means of gratifying our wants and desires, but rather in our ability to restrain our desires and so make our wants few and simple; according to that other happy saying of Seneca, "I had rather beg of myself not to desire anything than of fortune to bestow it." It was to inculcate this principle that Freemasonry counts Temperance among the Cardinal Virtues.

So that he bring not reproach on Freemasonry by his excess, I have no just cause of complaint against my brother for what he shall eat or what he shall drink. But I have reason, and it is my duty, to admonish him against excess in anything, that the Cardinal Virtue Temperance be not dishonored through him.

But, that this virtue is not confined to moderation in meat and drink only, of which St. Paul says no man should judge us, the Charge, in those matters wherein moderation is scarcely possible, is strict, and positively forbids the introduction of certain topics of conversation into the lodge, at any time; such as Politics, which it declares "has never yet conduced to the welfare of the lodge, nor ever will," we being, as Masons, "of all nations, tongues, kindreds, and languages;"

and Religion, "we being, as Masons, of the Catholic Religion above mentioned." For these would "forbid an easy and free conversation," and be offensive to some, and so "blast our harmony and defeat our laudable purposes;" one of which is the very thing proposed, viz: a free and easy conversation, wherein an unrestrained intercourse and interchange of courtesies may be had, and a free imparting and receiving of each others' gifts and "hints of knowledge," to our mutual profit and the advancement of Freemasonry. How little of this is done in the absence of the custom of Refreshment! Each brother is for leaving with the least delay, impatient, sometimes, that the lodge is not sooner closed; and thus one of the "laudable purposes" of the Institution is defeated.

I would not be understood to advocate the introduction of intoxicating beverages into the lodge-room, though wine constituted a portion of the wages of our ancient brethren, and, in Masonry, is symbolic of Refreshment. Far from it. Let each lodge judge for itself the nature and kind of refreshment to be provided, the brethren always remembering that the lodge funds are not to be used for the purpose, but that all refreshments must be paid for by individual contributions among them. And if any find they cannot use refreshment without excess, and consequent injury to the cause of Freemasonry, in such case I would counsel

even the removal of a Landmark before the violation of a Cardinal Virtue.

Thirdly.—How should Freemasons behave when they meet in the absence of strangers?

To this point, the next clause of the Charge, so truthfully, succinctly, and beautifully sets forth the duty of Freemasons, and how they should behave among themselves whenever they meet, that I feel it only necessary, though it may be largely commented on, to repeat it here.

"You are to salute one another in a courteous manner, as you will be instructed, calling each other brother, freely giving mutual instruction as shall be thought expedient, without being overseen or overheard, and without encroaching upon each other, or derogating from the respect which is due to any brother, were he not a Mason; for though all Masons are as brethren upon the same level, yet Masonry takes no honor from a man that he had before; nay, rather it adds to his honor, especially if he has deserved well of the brotherhood, who must give honor to whom honor is due, and avoid ill manners."

This is explicit enough. But, I must, in passing, however, beg you to observe with me, how careful Freemasonry is to enjoin on all occasions against ill manners, particularly to abstain from the use of all rude and offensive language, and to show the utmost

courtesy in our bearing to each other, and, so far from detracting from a brother's merit or honor before the world, to delight rather to add to it; for is not our brother's honor our own? And are we not all gentlemen, in the highest sense of the word? A true Freemason is always a true gentleman.

Fourthly.—How shall Freemasons behave towards strangers not Masons?

The Charge thus points out our duty in this particular: "You shall be cautious in your words and carriage, that the most penetrating stranger shall not be able to discover or find out what is not proper to be intimated, and sometimes you shall divert a discourse and manage it prudently for the honor of the Worshipful Fraternity."

A great object with the Freemason should ever be, to keep inviolable the secrets of the Order; therefore, he should be especially cautious in his "words and carriage" before strangers. Thus, the newly-initiated brother is cautioned not to suffer his zeal to betray him into argument with those who, through ignorance, may ridicule Freemasonry; and here we are forcibly advised, sometimes "to divert a discourse" that another may be solicitous to press upon us, and so "manage it prudently for the honor of the Worshipful Fraternity." So, too, St. Paul advises, "Walk in wisdom toward them that are without, redeeming the time.

Let your speech be always with grace, seasoned with salt, that ye may know how ye ought to receive every man."*

Until he be Masonically made known to us as a brother, entitled to the privileges of the Order, and rightfully in possession of its secrets, every man is to us, in the sense here to be understood, a stranger. And we are to use the same caution in our "words and carriage" towards him, though he may, in some ill-defined way, have led us to doubt if he be not a brother. It should always be borne in mind that it is not our duty, but our unpardonable fault, to assist and lead others, strangers to us, into the way of making themselves known.

Connected with this point is the subject of what is known in Freemasonry as "vouching" for another. I may have heard, from those I know to be Freemasons, that a certain one is a brother, but *I* do not know him to be such; and if I do not know him, how can I vouch for him? Accordingly, in this jurisdiction (Georgia) and in some others, nothing is regarded as justifying the "vouching" for another, but the having sat and labored in a lodge with him. And, though by some writers this is thought to be unnecessarily strict, I cannot so regard it. When we reflect on the various degrees in the "ability of cunning" possessed by Ma-

* Col. iv. 5, 6.

sons, and how easy some are to be satisfied in an examination, it will hardly do to take every brother's voucher for another, on his own mere private examination. For, while it is conceded that some are capable, in every regard, to conduct such examination with prudence and skill, and with safety to the fraternity, yet, who shall limit the privilege to only such? Who shall decide who are such? At all events, 'tis safer as we have it. And I cannot too severely reprobate the careless practice some brethren are in, of desiring to make themselves known on all occasions, and in all places. We have no right to make indiscriminate use of the secrets of Freemasonry, or use them at all, except it be for our own real necessity, or for the good of Freemasonry itself. So much in passing.

Fifthly.—How shall Freemasons behave at home, and among their neighbors?

The Charge saith: "You are to act as becomes a moral and wise man; particularly, not to let your family, friends and neighbors know the concerns of the lodge, &c., but wisely to consult your own honor and that of the ancient brotherhood, for reasons not to be mentioned here. You must also consult your health, by not continuing together too late, or too long from home after lodge hours are past, and by avoiding of gluttony or drunkenness, that your families be not neglected or injured, nor you disabled from working."

"You are to act as a moral and wise man!" If there were nothing more said, here is the whole field of morality and wisdom opened before us. A moral and a wise man! Morality is a comprehensive term, and in its meaning includes many of the duties of life; but wisdom covereth them all. Its soundings who shall take? What line shall reach its depth? Who shall attain to its height? Above all things, our ancient Grand Master recommends to us to get wisdom; and his picture of wisdom has never been surpassed. Its beginning, he tells us, as Freemasonry taught then and teaches now, is the fear of the Lord. And, hear our ancient Grand Master himself: "When wisdom entereth into thine heart, and knowledge is pleasant unto thy soul; discretion shall preserve thee, and understanding shall keep thee: to deliver thee from the way of the evil man, from the man that speaketh froward things; who leave the paths of uprightness to walk in the ways of darkness; who rejoice to do evil, and delight in the frowardness of the wicked; whose ways are crooked. . . . . For the upright shall dwell in the land, and the perfect shall remain in it; but the wicked shall be cut off from the earth, and the transgressors shall be rooted out of it."*

But I cannot dwell on this general theme, inviting as it is, but must remark on the more special duty en-

* Prov. ii.

joined in this clause of the Charge, which is that of secrecy in relation to the concerns of the lodge. These are to be kept secret from our family, friends and neighbors. A wise injunction. The faculty of keeping a secret is one of the fruits of wisdom herself. He who cannot keep a secret is a fool. Secrecy is the janitor of the lodge, locking out the evil passions and strifes of the world, and carefully guarding within the more important interests of the fraternity. To these it is not required that I should specially, at this time, call your attention.

The Charge warns against late hours. "You must also consult your health, by not continuing together too late, or too long from home, after lodge hours are past." The admirable division of time made by Freemasonry, should be ever observed as nearly as possible by every brother; and while he does this he will not be apt to transgress far in either particular. Excess of all kinds, we have seen, is forbidden, in the inculcation of that Cardinal Virtue, Temperance. But that particular excess in eating and drinking, which some have come to regard alone as Intemperance, is here specially enjoined against: "And by avoiding of gluttony or drunkenness, that your families be not neglected or injured, nor you disabled from working." Which is so plain and explicit, as to need no commentary.

Sixthly.—How shall Freemasons behave towards a strange brother?

This I have already, in some degree, touched under the fourth head; but we meet here with more special instructions in this regard, which it is proper I should briefly notice.

"You are cautiously to examine him, in such a method as Prudence shall direct you, that you may not be imposed upon by an ignorant, false pretender, whom you are to reject with contempt and derision."

From this it appears, the examination of a strange brother is a thing not lightly to be entered upon. A hasty motion, a something, which, in a confused manner given, may have the momentary semblance of true Cunning, should not meet with our too ready recognition. On the contrary, we should proceed with wary prudence to examine a stranger in such a method as we think best. If we find him disposed to parade his proficiency in the more usual methods, we should shun these, and adopt a different course, directing our inquiries to his knowledge rather of those things that are in appearance light and trivial, and for that very reason not so much regarded, yet which cannot escape the knowledge of true Cunning in the Art. If he be a brother truly instructed, he will be at no loss to satisfy your inquiries, and prove himself genuine and worthy. But if he be otherwise, an impostor,

who seeks to put himself on you with a few catch-words and ways, caught, haply, from some incautious brother, at a time when his Prudence slept, and he little imagined the curious eye of the profane was upon him, you will thus easily detect him ; and, once convinced that he is "an ignorant, false pretender," you are to reject him, in the language of the Charge, "with contempt and derision." And here, again, you are carefully and expressly cautioned not to assist any one, as I have before observed, in making himself known. "Beware," says the Charge, "of giving him any hints of knowledge."

But if, after such prudent examination as is herein intended, the strange brother prove himself worthy, a Tyrian indeed, in whom there is no guile, the Charge enjoins upon us to respect him accordingly. If he is in want, to "relieve him, or else direct him how he may be relieved ;" employ him for some days ourselves, or else recommend him to be employed. But in all this we are not "charged to do beyond our ability, only to prefer a poor brother, who is a good man and true, before any other poor people in the same circumstances."

I have already adverted to the objection made by some against this requirement. This objection is made in no just spirit. It comes from the enemies of Freemasonry, who dare not openly impugn its Charity, and

therefore insidiously attack it by insinuating that *their* Charity is of a larger and more universal nature, while ours is contracted, and confined to the household of the faithful. You, my brethren, who know what Masonic Charity means, know wherein this objection fails. Our Charity is as wide as the Universe, but, as all Charity should, it begins at home. Even the gift of the New Commandment was made to the Jew first, and *afterwards* to the Gentile. But Freemasonry counts among its own only the "good and true;" and are not the good and true to be preferred to the evil and the false? We are not stinted in our Charity; we are only taught to prefer a brother, who is a good man and true. It were a great defect in Freemasonry if we were taught otherwise. That beautiful Charge, usually given at closing, contains the true doctrine. "Every human being is entitled to our kind offices. Do good unto all—but recommended more especially to the household of the faithful."

Charity, my brethren, is the crowning glory of a Freemason. It is the theme of all others he most delights in. It has fired the hearts of the good and true in all ages. No description hath ever surpassed that of Saint Paul in the 13th chapter of his first letter to the Corinthian brethren; but I have met with one taken from what was said to be an old Indian manuscript, which has often so forcibly struck me, that I

cannot refrain from reciting it here. It portrays the effects of Charity, or Benevolence, on the character, in these words : —

" Happy is the man who hath sown in his breast the seed of benevolence ; the produce thereof shall be charity and love.

" From the fountain of his heart shall rise rivers of goodness ; and the streams shall overflow for the benefit of mankind.

" He assisteth the poor in their trouble, he rejoiceth in furthering the prosperity of all men.

" He censureth not his neighbor ; he believeth not their tales of envy and malevolence, neither repeateth he their slanders.

" He forgiveth the injuries of men, he wipeth them from his remembrance ; revenge and malice have no place in his heart.

" For evil he returneth not evil ; he hateth not even his enemies, but requiteth their injustice with friendly admonition.

" The griefs and anxieties of men excite his compassion ; he endeavoreth to alleviate the weight of their misfortunes, and the pleasure of success rewardeth his labor.

" He calmeth the fury, he healeth the quarrels of angry men, and preventeth the mischiefs of strife and animosity.

"He promoteth in his neighborhood peace and good-will, and his name is repeated with praise and benediction." *

I know not if the old Indian writer of these lines were a brother, but his words do sound strangely like the true words of the Temple.

But, after all the foregoing Charges have been recited, hear the last, most noble, and beautiful Charge of all!

"Finally: all these Charges you are to observe, and also those that shall be communicated to you in another way; cultivating brotherly love, the foundation and Cape-stone, the cement and glory of this ancient fraternity, avoiding all wrangling and quarrelling, all slander and back-biting, nor permitting others to slander any honest brother, but defending his character, and doing him all good offices, as far as is consistent with your honor and safety, and no farther. And if any of them do you injury, you must apply to your own or his lodge; and from thence you may appeal to the Grand Lodge at the Quarterly Communication, and from thence to the Annual Grand Lodge, as has been the ancient laudable custom of our forefathers in every nation; never taking a legal course, but when the case cannot be otherwise decided, and patiently listening to the honest and friendly advice of

* Economy of Human Life Part. I. chap. 3.

Master and Fellows, when they would prevent you going to law with strangers, or would excite you to put a speedy end to all lawsuits, that so you may mind the affair of Masonry with the more alacrity and success ; but with respect to Brothers or Fellows at law, the Master and Brethren shall kindly offer their mediation, which ought to be thankfully submitted to by the contending Brethren ; and if that submission is impracticable, they must, however, carry on their process, or lawsuit, without wrath and rancor, (not in the common way,) saying or doing nothing which may hinder brotherly love, and good offices to be renewed and continued ; that all may see the benign influence of Masonry, as all true Masons have done from the beginning of the world, and will do to the end of Time."

I will only pause to notice here the admirable office of brotherly love, as depicted and required in this old Charge. You will notice that the office of brotherly love is not made to consist alone in our refraining from injuring, slandering, backbiting, etc., a brother, ourselves, but that we shall not permit others to do so either, but shall defend our brother's character and honor, and do him all kind offices in our power, consistently with our own honor and safety. What more would you have ? What more could Freemasonry do, consistently with its own honor, and the equal love it

bears to all the brotherhood? How lovingly it cautions against all strifes and lawsuits, that, freed from these, we may attend to the affairs of Masonry, the Lord's work, "with the more alacrity and success!"

And now, brethren, let us briefly review the course and design of these Lectures, make a short application of them to ourselves, and I will conclude the series.

In the first place, then, it has been my object to familiarize your minds, as much as I could by this method, and in the time allowed, with the old Charges of a Freemason, which contain the fundamental principles of our Order, and are the only true, ancient written Landmarks of the Institution. In doing this, however, I have so directed my remarks, as you will have perceived, as to demonstrate the proposition, that Freemasonry is the Science of human life. That Freemasonry is a science, is admitted. But all science has relation to man. "The proper study of mankind is man." Take man out of the prospect, and science, humanly speaking, there is none. That must be the noblest of all sciences, then, which has man himself for its subject and object; and, by the same consequence, must include within itself all other sciences. Now, I have shown, or endeavored to show, from these old Charges themselves, that every care hath been taken to institute and provide for this science the

proper basis in principle ; for without sound principle there could be no sound progress. I have shown that this has been done in the First Charge, wherein is laid the only sure foundation for a science of such dignity, and of such special aims, viz : God and Religion ; that this foundation being laid, and the duty of obedience to God proven, the consequent duty of obedience to his ministers is made to appear in the Second Charge, wherein obedience to the Civil Magistrates, Supreme and Subordinate, who are the "ministers of God to do His pleasure," is enjoined ; that the proper care is had for the right tuition of the science, in the providing of schools, it appearing from the Third Charge that our Lodges are those schools ; that Teachers, duly trained for the office of instructing the pupils, and rendering them proficient in the science, are also provided, as is seen in the Fourth Charge, which sets forth the qualifications and duties of Masters, Wardens, etc. ; that certain rules and regulations, adapted to the method of instruction used, are further provided, for the conducting the exercises of the schools, and that these appear in the Fifth Charge, which directs how the pupils, called the craft, shall be managed when in school, or at work; and, lastly, that the right influences and effects should be declared and shown, as resulting from the science, in the conduct of its professors and scholars in the various relations of life, and

that these are given in the Sixth and last Charge, which is the one we have been considering this evening.

When to these is added the constant, jealous inculcation of the various excellent practical tenets and principles, which are "communicated in another way," we find that every requisite care is taken to so instruct and train the Freemason, that if he will only heed the rules, and follow and practise the precepts given him in charge, he cannot fail to discharge, acceptably to his Maker, creditably to himself, and to the honor of the Worshipful Fraternity, the whole duty of man, thereby approving FREEMASONRY THE SCIENCE OF HUMAN LIFE. Q. E. D.

And now, my brethren, what shall we find in him, who, thus instructed, perfects himself in the science, fulfils the laws of the Order, and practises the duties of the brotherhood? I answer, Piety to God; obedience to Civil Authority; diligent attention to School regulations, the duties of the Lodge; respect and reverence for his Teachers, its Officers; personal purity, and exemplification in his own life of all the Virtues; love to the Brethren, and Charity to all mankind.

But a brother, an English Divine, hath so well summed up the character of a good Freemason, that I cannot do better than use his words.

"The true Mason is not only instructed in all those

principles and sentiments which lead him to fear and obey his God, but he also manifests in all his conduct the most constant and substantial proof of this his love to God, by the love he exercises towards his fellow-creatures. His conduct towards his fellow-creatures, if he goes on in his Masonic improvement, tallies in a direct parallel with his duty to his God. His heart is well affected with awful reverence towards the former, with sincerity and affection towards the latter. His tongue utters naught respecting either, but what may justly be expected to flow from those same sentiments. Hence he takes not the name of the One in vain, nor does he defame the character of the other. He speaks not blasphemously of his God, nor does he wantonly slander his neighbor. With him, praise continually waiteth for God in Zion, and, with him, the character of his fellow-creatures is always sacred, always unsullied.

" In the dedication of his time, he has regard to all God's commandments, and the advice of all God's servants. He spends a portion of each day and the seventh of each week to the honor of his Maker's name ; and thus, fervent in spirit, he maketh his election sure, working out his salvation with fear and trembling. The rest of the time he wisely portions out for his own and his family's welfare ; reserving a due portion of the fruits of his laborious hours, to

give, or to purchase from others, instruction for the ignorant, clothes for the naked, bread for the hungry, drink for the thirsty, physic for the sick, consolation for the afflicted, and comfort for the distressed. The voice of distressed infancy in unconfined melody resounds his name; and the widow's tears of joy inscribe his praises. Indeed, he knows of no sorrow in the cup of another but his compassion soon makes him a partaker; for with a Christian sympathy he weeps with all who weep; he knows of no joy in the heart of another but his affection makes him also a partaker; he envies no one his prosperity, but heartily rejoices with those who do rejoice. Thus, in the church, and in all the duties of religion, he is a pillar indeed. He is exemplary in his piety, perseveringly constant in his devotions; nor does the sword of persecution, the cares or pleasures of the world, the laughter of fools, or the ridicule of infidelity, move him from his God, or deter him from his public or private duty. In his neighborhood, his example is copied, and his name and character are proverbial. Those who are younger venerate him; his companions love him; his superiors extol him. In his family, he is high without severity, and condescending without meanness; his commands are gentle—indeed, his wishes are his commands; for all are equally ready to answer his desires. To his wife, he is the tender husband—not the usurping lord;

to his children, he is the kind, the providential father—not the domineering tyrant; to his servants, he is equally the friend, as the superior. Thus ruling, he is obeyed with cheerfulness; and thus his home, whether a cottage, or a palace, is, while he is present, the habitation of peace; when there, he leaves it with reluctance, and when absent, his return is expected with a pleasing avidity." *

I cannot conclude these Lectures, my brethren, without a practical application to ourselves. It is in the *practice* of the Freemasonic Virtues, their daily, constant exhibition in our lives, the true value of Freemasonry consists. This is its final, great design. Without this, our proficiency, whatever it may be, is of no account, will be of no account, in the great day when that Temple not made with hands shall come to be fitted together, and we shall look to have our places assigned us as living stones (which we masonically, mystically represent) in the completed Building, by the Great Master-Builder Himself. Are we alive to the great doctrines and teachings of Freemasonry? Are we exemplifying, in our delay walk and conversation, the principles contained and enjoined in these old Charges, and in Wisdom, Strength, and Beauty, exhibiting before the World our Faith, Hope, and Charity? our Faith in God—our Hope in Immortality

* Innewood.

—our Charity to all mankind? If we are, it is well with us. If we are not, it is time we should look to it, lest, professing secrets which can make us wise in the Science of this life, we miss the end of all life, and fail to gain an entrance into that Celestial Lodge above, where, we say, all good Masons hope to arrive at the last. Beware, my brethren, that we be not like those described of old by St. Jude—"Spots in our feasts of charity . . . clouds without water, carried about of winds; trees whose fruit withereth, without fruit, twice dead, plucked up by the roots; raging waves of the sea, foaming out their own shame; wandering stars, to whom is reserved the blackness of darkness forever." I pray you, let us not deceive ourselves.

But, if any be worse than this, wilful pretenders to a love of Freemasonry, and to an interest in its principles, while at heart they care nothing for them, I beseech you, by the common destiny of our race, and as you value your best interests, choose you now which you will be,—a Freemason indeed, or a profane indeed. For be assured of this, that God, who is at the foundation of Freemasonry, as of all Religion, holds nothing in such contempt, nor will more surely punish any sin so much as Hypocrisy. And from His ALL-SEEING EYE who shall hide his heart?

One of the first lessons taught us, as Freemasons, as

it is one of the last, is to pray. Let us, by our continual prayers, my brethren, beseech our Heavenly Father to make and keep us all of one mind ; to prosper the great cause of Freemasonry, until the knowledge of Him shall spread over all the earth, and all mankind be united in one brotherhood, as children indeed of one Father ; and that we may, each of us, in our degree, and according to our means, contribute, both by our precept and by our living, to this great end ; having it to say, with Saint Paul, " Herein do I exercise myself, to have always a conscience void of offence toward God, and toward man."

And now, my good brethren, may God be with us ; directing us by His Wisdom ; strengthening us with His Power ; and of His great Goodness enabling us to carry out all our just designs, in the Beauty of Holiness, to the honor of His Great Name !

AMEN. SO MOTE IT BE !

THE VISION OF ACHMED.

An Eastern Allegory.

—— obscuris claudunt convallibus umbræ.
VIRG.

—— somewhere there must be Light.
FESTUS.

TO

THE SONS OF LIGHT,

WHERESOEVER DISPERSED,

THIS POEM

Is Fraternally Dedicated,

BY

THE AUTHOR.

PREFACE.

One of the finest, if not the best, of the definitions of Freemasonry, is that which describes it—"A beautiful system of morality, veiled in allegory, and illustrated by symbols."

Allegory was a favorite method of instruction with the writers of the Augustan age of English literature. It is a figure natural to Oriental languages, in which it was first employed; hence, in those beautiful examples of Allegory we have in the visions of the *Spectator*, the scene is always laid in the East. But there is an appropriateness beyond this in laying the scene of an Allegory, designed to illustrate the Philosophy of Freemasonry, in the East. In the East the Science had its origin; from the East first came Religion, and the Arts and Sciences, and to the East the Craftsman is yet directed to look as the source of all Light.

The well-informed Freemason will be at no loss to apply the following Allegory to the interpretation of the Philosophy of Ancient Craft Masonry, which originally consisted, as he will remember, of the Three Degrees, including the Order of the Holy Royal Arch. And, though the application will at

first appear novel, it is only because it is neglected to be made in the lodges, where the Ritual Lectures are given, too generally, without commentary and without interest. Shunning to write what it is not lawful I should, I have aimed, in this Poem, to present to the mind of the Craftsman the natural lessons of the Degrees, each and all, which, I doubt not, will be at once seen, felt and owned by all. If it shall have the effect to make the Masters of Lodges more diligent in this regard, and earnestly seek to impress on the mind of the neophyte, as he is Entered, Passed and Raised, the true meaning of the Degrees, I shall have reaped the full measure of my reward.

A word in advance of criticism. The *object* of a work must be considered in every attempt at a fair estimate of its merit. The object of this Poem—its chief object—is *specially* didactic; and though it is not meant to waive all claim to poetical merit, *that*—the didactic—must be its chief characteristic and distinguishing excellence. Whatever interferes with that must be sacrificed to *its* higher claims. I have, therefore, used an Alexandrine, occasionally, perhaps more frequently than would be justified by the severe taste of the critic who has fashioned his creed on the example of Pope and his school, when the full sense sought to be conveyed (Masonic sense, I speak of, which often depends on a particular phraseology,) required it, rather than weaken, perhaps lose it altogether, by a too nice attention to a rigid rule of poetic specialty.

But, with due deference to the critics who condemn with-

out stint the use of the Alexandrine in English heroics, I think too much stress has been laid on Mr. Pope's lines—

"A needless Alexandrine," &c.,

if, indeed, its sense has not been entirely mistaken. Pope was condemning the *poetasters* of his day—a class at all times obnoxious to the keenest shafts of criticism—who fill their songs with stereotyped rhymes, pay more attention to their music and rhythm than their sense, and, after inflicting their dulness on the reader for allotted time,

> "Then at the last, and only couplet fraught
> With some unmeaning thing they call a thought,
> A *needless* Alexandrine ends the song,
> Which, like a wounded snake, drags its slow length along."

It was by no means his intent to condemn the proper use of the Alexandrine, nor to imply that it necessarily retarded the movement of the verse; for, in the same poem, only fourteen lines below, he makes use of one himself; and, too, for the purpose of expressing swiftness in immediate contrast with slowness of motion, when he was professedly giving, both by precept and example, the poetical canon—

"The sound must seem an echo to the sense."

Thus,

> "When Ajax strives some rock's vast weight to throw,
> The line, too, labors, and the words move slow;
> Not so when swift Camilla scours the plain,
> Flies o'er the unbending corn, and skims along the main."

Dryden, by many thought Pope's master in song, as by all in genius, made frequent use of the Alexandrine; and it is in

his bold use of it, and his impatience of narrow rule, the charm of his verse consists, forever varied and varying with his subject.

That the music of Dryden's verse is perfect, Pope himself allows, in the following couplet—

> "The power of music all our hearts allow,
> And what Timotheus was, is Dryden now."

But I leave the Poem to its fate. Perhaps I have said more already than I should, and what I have said will only call attention to that which might have escaped notice otherwise.

Marietta, Ga., *February* 1*st*, 1860.

THE VISION OF ACHMED.

I.

THERE'S life within our life, a secret spring,
Wide from our action and a sep'rate thing.
Man mixes with his kind, but who shall tell
His thoughts that sadden, or his hopes that swell?
The footstep's fall, the gesture of the hand,
Portray a circumstance all understand;
We know 'tis action—but what makes us move?
The mind's or body's sickness—whether Love,
Or Hate, Hope, Fear, Ambition, what you will—
Must still be question'd, but unanswer'd still.

II.

ACHMED was young—Achmed was noble, proud,
In station and in thought above the crowd.
Born to high rank, slaves waited on his nod,
And, were this earth-life all, he were a god.

What others sought, to him unbidden came,
Attracted by the lustre of his name.
Pow'r, Pleasure, Beauty, follow'd in his train,
And woo'd his notice, and woo'd not in vain.
Each, in its turn, he, eager, met and tried,
And turn'd from each yet more dissatisfied.
Thus blest and tempted, all who knew him sigh'd
To be like him possessed, and like him tried ;
But, while he saw that Envy still pursued,
He felt he had not yet attained the *good :*
Life had a myst'ry yet unsolved for him ;
Till it was clear, all other joys were dim,
And, day by day, more restless still he grew,
In the absorbing quest of what is—TRUE.

III.

It was a Summer eve—all nature lay
Panting, at setting of the burning day,
Whose heat the cooling dews of Persian night
Mellow into a sense of pure delight.
The life, that walls enclos'd while yet the Sun
Above th' horizon lash'd his coursers on,
Now pour'd abroad on house-top and in street
With joyous murmurs made the hours more fleet.
The Moon, with paly crescent far on high,
Sought with the Twilight to divide the sky,

And over all their mingled light a hue
Shed, rich and glowing, charming to the view.
Where the cool stream, its leafy banks between,
Lent a new charm unto the peaceful scene,
Retir'd from "the stir, the hum, the shock of men,"
Achmed, reclining, still with troubled ken,
Pursued his musings. And the fretting stream,
That murmur'd at his feet, to him did seem
Fit emblem of man's life. Now placid, clear,
Ruffled anon and turbid, doth appear
Its face; nor where its waters clearest show,
Can you detect the slime that lies below.
The friend to-day exhibits to your eyes
In seeming zealous truth and fairest guise,
To-morrow, haply, if the change will *pay*,
Will, as your foe, a greater zeal display.
Thus life presents no object to the mind,
Save what may be to selfish end confin'd;
And every aspiration for true worth,
Unselfish aim, is stifled in its birth.
But to what end doth all this turmoil lead,
This daily strife for more than what we need—
To carry our poor forms, with all we have,
One day nearer to their dark home—the grave?
For this is all—his wealth, his honors past,
There must the rich man with the poor lie down at last.

IV.

Lost in the theme, perplex'd, disorder'd, sad,
Tir'd Nature further revery forbade,
And, sinking into momentary rest,
A sudden calm pervaded Achmed's breast:
And, lo! a light, as of young dawn, appear'd,
And a mysterious presence near declar'd.
He turn'd, and, with a sense of secret awe,
Close by his side a radiant figure saw.
Reverend, with badges of undoubted age,
A youthful vigor yet impressed the Sage;
His flowing beard with frost of years was white,
But still his step was firm, and keen his sight;
His years a certain air of wisdom spoke,
Their full effect his cheerful aspect broke.
A leathern girdle, white, with emblems trac'd,
Confin'd his flowing garb around his waist,
And o'er his form august an added grace
Was breath'd from the benev'lence in his face.

V.

While Achmed gaz'd, intent, with wond'ring eyes,
Ere yet recover'd from his first surprise,
The Sage, with kindling eye, his love confess'd,
And in benignant tone him thus address'd:

"Son! thou 'rt troubled—to me confide thy care;
Can I remove? If not, I yet may share."

"Father! my care thou hardly canst remove,"
Achmed replied,
"Except thy skill above
The skill of mortals in its virtue prove.
And for thy generous offer, kind as rare,
Whate'er it be, I would not have thee share;
Since, if thou hast, 'twould add to thy distress,
Nor make to me my sorrow aught the less."

"Wrong is thy reasoning, Son! The God above,
Who made, impressed on all the law of Love;
And thus, what gifts, what blessings may appear
To be his favor'd lot, man needs must share
With others, or by sad experience find
His blessings all their sweets have left behind.
As joys unshared contain much less of joy,
So mingling sorrows will their smart destroy.
Unbosom'd griefs with half their anguish part,
But self-indulged will rend the stoutest heart.
As lightning through the universe diffus'd,
By Heaven's high law for gracious purpose us'd,
Sustains, preserves and animates the world,
Concentred—strongest oaks like twigs are hurl'd

By its all-powerful, devastating roll—
So Passion, in the general human soul,
Impels, directs for good, preserves from ills,
But, gathered in one lonely bosom—kills.
Thus, too, the means by single mortal held,
Tho' unabus'd, but little good may yield,
But when diffused thro' diff'rent hands and ways,
Will, heaven-blest, full crop of mercies raise.
The stream, confin'd within its bed, will flow,
And to a few its goodly gifts bestow ;
But, spread in vapor and in cloud, extends
Its blessings choice far as the zephyr sends,
And on a thousand fields in grateful show'rs descends."

"Father! thy words revive my hopes anew,
For something in my heart approves them true.
TRUTH I seek, but thro' all this wild'ring maze
Of empty man and his deceitful ways,
Falsehood reigns rampant yet, and I can see
But dark, impenetrable mystery.
Selfish in all his thoughts, for self he lives,
And unto self alone his worship gives.
For others' woe he can affect a tear,
But not with them consent his *joys* to share.
His thoughts, his words, his deeds are all awry,
And almost make the universe a lie.

Oh, could I, freed from doubt, to TRUTH attain,
Whate'er the sacrifice, whate'er the pain,
My soul would all a willing barter pay,
Her dwelling-place to know, and learn the way;
More blest to live in her pursuit than be
Possess'd of all the world beside may guaranty,
And, when at length attain'd, completely blest
In her all-satisfying orb to rest."

"Thine aim is noble, Son! but wouldst thou see
The way to TRUTH and Eden, follow me!
Lay all thy sad complainings now aside,
And with a willing soul obey thy guide."

VI.

ACHMED arose—new hope new life inspir'd,
And with a new-born zeal his soul was fir'd.
With equal pace he press'd upon the Sage,
Who still contriv'd his int'rest to engage.
In fair proportion, soon, before his eyes
He saw a stately Temple slow arise,
With tower and turret pointing to the skies.
Design and workmanship appear'd to meet
In such harmonious union, so complete,
That, gazing on its lines, he scarcely thought
Such fabric could by human hands be wrought;

But rather that Almighty Power had joined
To finish what Almighty Wisdom had designed.
His guide pursuing to the outer Court,
Achmed was Entering, when in accents short,
And with whole manner changed, as if impress'd
With holy awe, the Sage him thus address'd :

" Put off thy shoes—for this is holy ground,
And here the vestibule of Heaven is found ;
Divest thyself of all external show,
For moral worth alone within may go."

VII.

With trembling joy, Achmed in haste obey'd ;
The trappings of his rank aside were laid,
And, with his mind in meek and lowly frame,
He gave himself to honor, or to shame.
So doth the child its infant will submit
Unto the parents' love that guardeth it :
And Wisdom's pupil like a child must be,
Ere he may learn Life's golden mystery.
Oh, Faith ! how doth thy faculty supply
To simple, blinded man an inward eye,
Enabling him, with wise humility,
To seize in verity what angels see !
As Achmed enter'd through the folding door,
His guide, first giving signal known before,

From Oriental eminence he heard,
As from a Master, most inspiring word.
Onward—how far he knew not (for his sight
In darkness shrouded, he perceived no light,
But sounds he heard whose might he inly felt,)
Till, near an altar stopt, he humbly knelt,
With hand upon its sacred volume laid,
And 'fore high Heav'n a solemn cov'nant made.

VIII.

Scarce was it ended, when, from worldly ties
Unbound and freed, Light came unto his eyes,
And, looking up, he saw a princely form
Approach with cordial air and presence warm.
He rose to meet him, and with friendly grasp
Each seiz'd the other's hand in mystic clasp;
And thus the Teacher spoke, while many an ear
Around drank in his words of wisdom there:

"Welcome, my Brother!" Achmed's bosom thrill'd
The words to hear, and tears his eyelids fill'd—
"Welcome, my Brother, to our mystic band,
Sworn foes to falsehood, in whatever land!
Thou seekest Truth: 'tis well—they only find
Who give unto the search their heart and mind.
Nor these alone—hands, too, they must employ
The strongholds of old Error to destroy.

Yes, Brother! TRUTH, ETERNAL TRUTH, demands
Of all her sons whole hearts and active hands;
Hearts warm to feel the Right, and minds to know,
Hands strong the Right, perceiv'd and felt, to *do*.
A Trinity in man doth thus reside,
In whose united power our hopes abide.
Who knoweth TRUTH, his fellow-man will love;
Who loves his fellow, him will TRUTH approve;
And from these two—from TRUTH and LOVE—doth flow
A Spirit active, strong, good works to show.
And in this Trinity is He, whose name
Ineffable to find should be thine aim.
For God is TRUTH, and God is LOVE, and these
Their Spirit send to all whose tempers please.
But he with whom their Spirit dwells cannot
Be idle sharer of the common lot,
But work, and cast his daily works abroad,
A tribute to his Father and his God.
Know thou that all mankind are children all
Of one Almighty Parent, whom they call
By divers names, whose Essence varies not,
Nor is His care confin'd to any spot.
And, tho' we all, by trespass and by sin,
Have lost His nearer presence, we may win
His love again, and gain His holy peace
By penitence. His mercies never cease:

But, good and bad His daily blessings prove,
Recipients all of His paternal love.
As one Great Love 'round all thus winds its chain,
Our hope the same, one mind we should retain.
Tho' scatter'd far and wide by evil fate,
The common heritors of one estate,
We should, with one united effort, strive
In the same household all once more to hive.
This is our Father's spirit, Brother! let
Its influence in thine inmost nature get.
Our faith in Him 'tis ours to évince thus,
And love our brethren as He loveth us.
Be thou not idle, if His grace thou'dst win,
For, by His law, all idleness is sin:
And Love, if truly grounded in the heart,
Doth never play the useless sluggard's part,
But lives in action, and by labor thrives.
Love is not selfish, but for others strives;
Its object puts all other things before,
And sacrifices self that object to secure.
Thus we, by Love's constraining influence bound,
No selfish ends unto ourselves propound,
But, loving God our Father, for His sake
Unto our hearts, as equal brethren, take
His erring children, men of every land,
All fus'd into one mighty, mystic band,

Whose bounties are to all th' afflicted given—
An off'ring most acceptable to Heaven.
If thou hast, blindly, liv'd for self alone,
Nor thought what care for others' weal thou'st shown,
Go, now, remould thy life, be good and true,
God's glory in thy fellow's good pursue,
With steady purpose seek of life the end,
And blessings on thy footsteps will attend.
And, that thy feet from truth may never slide,
This holy Book I give thee for thy guide.
Work, my Brother! let thy charities flow,
And like sweet incense to our Father go.
Thy labor and thy love He will approve,
And bless thee with His more abundant love.
Be not dismay'd, if Evil sometimes seem
To overcome the Good; God will redeem
The Right at last: His justice never fails
To make an even balance in His scales.
Have *faith* in God, His aid He will impart
And by His grace give strength unto thy heart.
Have *hope* in Heav'n, for as thou here dost live,
Thy soul o'er all this world will yet survive.
Have *charity* to all, for that alone
Will pass above, when all things else are gone.
For this be all thy toil, for this thy care,
His glory here to speed, to Him draw near.

In this man's spirit often faints : His ear
Is always open to thine earnest pray'r ;
His all-sustaining strength, if thou wilt seek,
He will bestow on thee, when thou art weak.
And let it cheer thy fainting soul to know,
Thro' whatsoever scenes thou'rt doom'd to go,
Forever near, in mystic union bound,
Thousands of hearts fraternal will be found.
Now, God be with thee, Brother ! and direct
Thee by His Wisdom, with His Power protect,
And thro' His Goodness make thee to fulfil
Thy works in Beauty, to His Holy will."

IX.

THE Teacher ceased—then sounded full and free
The loud response— " AMEN ! SO MOTE IT BE."

Achmed look'd up, astonish'd at the sound,
And, lo ! a sea of heads he saw around ;
A multitude no man could number, tier
On tier appear'd interminable there,
Far as the eye could pierce, at work address'd,
With the same spirit on each face impress'd.
But even as he gaz'd, a paly shade
Settled o'er all, and each began to fade
From view—his sage conductor last, whom fain
Achmed would question, but essay'd in vain.

He woke, surpris'd : below th' horizon's rim
The Moon had fall'n, and Nature's face was dim.
He rose, and homeward wending through the Night,
Taught by the phantasm, walk'd in certain LIGHT.

X.

TIME passed—Achmed with diligence pursued
All labor that gave promise of some good.
Day after day he more industrious grew,
And hour on hour unto his work more true,
And thence his former cares were lessen'd, too.
The wealth he gather'd and increas'd he gave,
Not unto self, nor poorly sought to save,
By adding pile on pile, to gild his grave,—
But with a lib'ral hand unto the poor,
Who ne'er turn'd empty from his open door.
His charities flow'd out in constant stream,
And were of ev'ry tongue the grateful theme ;
Till ' large as Achmed's charity ! ' was said,
In highest praise of others' liberal deed.
Life, in such duty day by day employ'd,
As he had never done Achmed enjoy'd ;
Mix'd with his kind in easy intercourse,
And by example gave the fullest force,
As every Craftsman true and faithful ought,
To tenets he had been so strangely taught.

XI.

A CHANGE came o'er him, and unfrequent now
Did he in wonted place his time allow.
Restless and pensive he became once more,
And shunn'd the duty he had sought before.
Men marvell'd what mischance could thus have pass'd,
And such dark shadow o'er his spirit cast ;
But none the myst'ry could unravel, tho'
Many had sought his secret grief to know.

Again, disturb'd, at early eventide,
Achmed resorted to the river's side,
And, shunning notice, sadly musing, sought,
In melancholy mood, the self-same spot,
Where erst the pregnant phantasm gave relief—
Removed the burden of his former grief.
Dark yet remain'd the mystery of Life ;
With doubts man's future prospect still was rife.
In power circumscrib'd, what could he do
His fellow-man's fall'n nature to renew ?
To clothe the naked, and the hungry feed,
Were noble acts of charity, indeed ;
But something more was needed to supply
The cravings of the mind, and satisfy.
Oh, when, releas'd from care, and unconfin'd,
Should he the presence of his Father find !

XII.

Wearied, he slept—the Sage again appear'd,
And in kind tones his presence thus declar'd :

" Troubled again, my Son ! what new distress
Fills thy sad heart with such uneasiness ?"

" Father ! with joy thy glad return I hail ;
I long into thine ear to pour my tale.
Since by thy kindly aid and guidance taught,
I have in charitable mission wrought ;
Lov'd all mankind as brethren all, and gave
To their relief of all the goods I have.
In this indulgence hath my yearning grown,
And for their ills past my relief I moan.
The naked cloth'd, the hungry fed, there still
Remains in man a want I cannot fill.
Good deeds themselves do thus beget a pain,
Since all Benev'lence does is shortlived and in vain.
Wherefore continue the unceasing strife,
When all the profit ends with natural life ?
My spirit wearies of the hopeless toil,
And yearns to cultivate more fruitful soil ;
Or to some lonely cell betake this mortal coil."

" My Son ! if, now, thou dost remember yet
The lessons taught thee, thou canst not forget,
' Love is not selfish,' wearies not in deed,

But labors more the more its objects need ;
O'er greater want it broods with greater care,
And never yields its Hope unto Despair.
' Cast bread upon the waters,' none can know
How far its Heav'n-bless'd sustenance may go.
Something for thy relief thou yet may'st learn,
Let us unto the Temple's porch return."

XIII.

THEY went—nor far had gone, when passing fair,
Rose the rich Temple in the evening air.
'Tween two chaste columns, curiously cast,
Memorials of God's goodness in the past,
With even step the twain to inner floor
Pass'd thro' the richly carv'd and brazen door.
Again there came to Achmed's list'ning ear
Words of strange meaning as he pass'd on there
And when at length he paus'd, his eye survey'd
The trophies of all Art and Science, laid
Profusely 'round. Upon the walls there hung
The Painter's image of the Poet's song ;
Statues, in sculptur'd marble wrought, display'd
The human form divine in every shade ;
With such nice touch finish'd, and Truth design'd,
To see them move would scarce surprise the mind.
Designs, on ample folds of parchment trac'd,
Of every useful Art about were plac'd ;

And books the treasures of all Science bore,
In varied province and in ample store.
All that could please the Fancy, and delight
The Taste, collected was before the sight ;
While to the sterner Judgment, with the rest,
The solid and the useful were address'd.
Bewilder'd at the scene he turn'd, and near
Beheld his well-remember'd Teacher there.

XIV.

Fraternal greeting o'er, the Teacher spoke,
And with these words the perfect silence broke :

" Brother ! since last we parted, I have heard
Of thy continual labor kindly word :
The savor of thy charities is giv'n
On wings of Fame to ev'ry wind of Heav'n,
And far as our vast brotherhood extends
E'en now upon its course of Mercy wends.
Brother ! I give thee joy ; thou hast done well,
Thy deeds to future ages we will tell ;
In their increasing usefulness we share,
And nothing may their blessedness impair.
For, such is Mercy's quality, a deed
Done in her name, no hindrance may impede,
But, growing brighter, brighter still will be

Throughout the ages of Eternity.
Thus in our love for others we are blest,
As thou, from thy experience, can attest,
And Wisdom's self hath taught us to believe
More blessed 'tis to give than to receive.
But, as of flesh alone man is not made,
His mind moreover doth require some aid.
Like the rough marble from the quarry brought,
That must be by the workman's chisel wrought,
And polished to a perfect square and face,
Ere it is fitted to its proper place,—
So must the mind by education be
Prepar'd for its immortal destiny.
Be ours the task its slumb'ring pow'rs to stir,
And on its dormant seeds new life confer.
See, here the Lib'ral Arts thy view invite,
And Science spreads her fruits before thy sight—
Endeavor their true principles t' acquire,
And then apply to raise man's mind the higher.
If obstacles oppose, stop not to count,
But firmly meet them singly, and surmount.
The elements of Nature, see, are thine
Unto thy use to conquer and combine.
When thou hast brought their pith within thy reach,
Unto thy fellow-man the secret teach.
Thus will thy mem'ry live when thou art gone,
And our Great Father's will on earth be done.

The streams, whose waters in their channel sleep,
Unmov'd, will one unvarying current keep,
But, rais'd by Art, on man's neces'ties wait,
Arts to increase, or fields to irrigate ;
And other elements, besides, as well,
Unto our benefit we may compel.
But the invention that doth thus succeed
To model Nature to man's earthly need,
In the same ratio doth enrich the mind ;
And here the worth of Charity we find
That 'tis not to the physical confin'd,
But, ranging with large sense, includes the whole,
Man's threefold nature—body, mind and soul.
'Twas necessary first to give thy care
Unto the wants of flesh as these appear :
Destroy the body's comfort, and the mind
For its improvement little room may find.
This Trinity of man's so darkly bound
With the same chain, no sev'rance may be found,
But ever as disturbing force reveals
Weakness in one, the other also feels.
Here is new field, my Brother, for thy zeal ;
Turn not away from its acute appeal.
Go ! seek thy fellow, and instruct his mind,
And in that duty higher pleasure find ;
And may our Father from His Temple send
Aid to thy zeal—may strength from Heaven descend,

Until, the number of thy days being told,
Thou enter into His elected fold."

XV.

ONCE more the loud response came full and free,
From thousand tongues—"AMEN! SO MOTE IT BE."

Again the phantasm faded from his sight,
And Achmed woke in the fast-waning Night.
But, taught again, he felt a wiser man,
More reconcil'd to Heav'n's mysterious plan,
And, touch'd with a keen sense of new delight,
He, reassur'd, walked thence in *greater* LIGHT.

XVI.

AGAIN Time pass'd: Achmed his pow'rs applied,
And ev'ry secret haunt of Nature tried;
The hidden springs of Government explored,
And render'd plain what ages had obscured.
Still, as lost principles were brought to light,
And trac'd with skilful ken their latent might,
He turn'd their agencies to useful end,
And gave to man his knowledge, as their friend.
Remedial agents found, since buried long,
Man's life to soothe, to cheer, and to prolong.
Fields fertile wav'd, where barren waste and moor
Spread their blank surface to the eye before,

And Arts neglected, or unknown, improv'd
The habitations of the race he lov'd.
His credit spread in country and in town,
And all conspir'd to add to his renown.
Mankind endors'd his skill, and Achmed's name
Was passport ample unto others' fame.
By his example taught, they also strove
To cultivate their pow'rs, their minds improve ;
And, happy in the thought of higher weal,
Achmed began a fresh content to feel,
Aided in every effort meant to bless,
And labor'd ardently for its success.

XVII.

At length, again—ah, me, how passing strange!
Pass'd o'er his spirit yet another change ;
His face the hue of cheerfulness forsook,
And he in wonted care no pleasure took.
Envy its poison in his cup instill'd,
And foul Detraction with its slime had fill'd
His path. Where blessings only should have met,
Sly words of defamation serv'd to fret.
Men, led by tricky arts he neither knew,
Nor yet would practise, cold and distant grew ;
And, while a debt of gratitude they ow'd,
With thorns the pathway of his life they strow'd.

Oppress'd with a deep sense of hopelessness,
Careworn, heart-sick, weigh'd down with his distress,
Achmed abandon'd all his former care,
And gave up ev'rything unto despair.

XVIII.

In such a mood, again the stream he sought,
Where twice the Sage such strange relief had brought;
And, musing near the spot so mark'd before,
The same mysterious presence came once more.
A shade of pensive melancholy stole
(The outward token of a feeling soul)
O'er his calm face. With measur'd words and slow,
He then began :

". My Son! the signs of woe,
Greater than all thou yet hast felt, I see
Are on thy person, and I mourn with thee.
Say what new sorrow now disturbs thy heart,
And let me of thy burthen bear a part."

" Oh, Father! Earth no more," Achmed replied,
" Holds living thing in which I may confide.
All—all are false, and tempt my heart in vain.
Father! I would not longer here remain—
Canst thou not show the path the blest have trod,
A shorter way to TRUTH, to LOVE, to GOD ? "

Sad was the look, the tone, in which replied
The pitying Sage, and as he spake he sigh'd :

" My Son ! the way is one no art may make
Shorter or smoother, tho' for monarchs' sake.
To the Temple once more we will repair,
And learn what lesson may be gather'd there."

XIX.

ONCE more they went—once more the Temple stood
Full in their pathway, and their entrance woo'd.
ENTER'D the outer Court, as twice before,
And PASS'D again within the inner door,
They came unto the Sanctuary, where
They only enter who do well prepare.
From between wings of Cherubim there beam'd
A light that thro' the Sanctuary stream'd,
And fell on Achmed, glorious, and subdued
His spirit into calm, expectant mood,
While words of melancholy meaning, too,
A solemn air of awe o'er all there threw.
While yet he stood in hopeful, anxious maze,
The Teacher thus address'd him with the tend'rest gaze :

" And thou hast met the benefactor's fate,
And reap'd for all thy love men's bitter hate !
Brother ! I fain would weep—yet not for thee,
But such ingratitude in man to see.

Forgive them, Brother! as they do not know
Whither their own insensate actions go.
To them the fruits of their own deeds belong,
And theirs the penalty for doing wrong.
For thee, the lesson, haply, is design'd
To weed all selfishness from out thy mind,
And teach, in all thy works thou shouldst intend
Our Father's glory as their only end.
That men should hate thee, marvel not; our life
Is not as theirs, nor mix we in their strife.
But in our love unto our brethren bound,
We know in this a higher life is found:
And as One died for us, so we should give
Our life if need be that they too may live.
What if men hate? If our own hearts approve,
We have assurance of our Father's love.
But he who hates his brother, him hath slain,
And for our Father's love he looks in vain.
Thou hast work'd bravely in the past, and made
Unto thyself a name that will not fade;
But know, man's Trinity is not complete
Until the *Soul* with mind and body meet
In such high cultivation, that all may
In one the fairest excellence display.
Yet, who shall train the Soul? Ah, Brother! here
Our wisdom fails—the task is too severe.
Each for himself the solemn duty must

Attempt, and shake off, as he can, Earth's dust.
But with our Father still depends success,
And who will prosper truly He must bless.
His will it is, that every soul be tried,
And from the dross of Self be purified,
Ere it can hope with Him to dwell on high,
And swell His praises in our native sky.
'Tis His decree, that all who would regain
His love, must pass thro' suff'ring and thro' pain.
Perfect thro' suffering we must become,
Ere we may reach our loving Father's home;
And when, thro' suff'ring perfected at last,
We are prepar'd to be to Heav'n then pass'd,
Our pathway lies (from this no arm may save)
Straightly, my Brother! thro' the gloomy grave.
Yet, do not unto Fear thy soul resign,
E'en thro' the tomb His rod and staff are thine:
The shadow of Death's valley will appear
Less dark to thee, by them supported there.
Beyond—see what enrapturing joys invite!
What glories rise before the ravish'd sight!
There, brethren in unclouded glory stand,
Triumphant, an indissoluble band.
There Life begins—there, all sufferings cease,
And ages fleet on in ETERNAL PEACE.
Ere thou at such fruition canst arrive,
Much must thou suffer, Brother! much must strive.

'Gainst ev'ry Sin a daily warfare wage,
And 'gainst all Vice with Fortitude engage.
Thro' all the perils that thy steps attend,
Thy soul unto His care I now commend ;
And do thou, too, with earnest, trusting Pray'r,
Cease not, in time of need, t' implore His care.
Farewell, my Brother ! guide and friend thou'st had
Thus far, thro' all the progress thou hast made,
But save by Pray'r, and God our Father save,
None may attend thee thro' the gloomy grave."

XX.

He said—and suddenly a shadow fell
On all around—and Achmed could not tell
Ingress or egress, whither either lay,
But still in darkness strove to grope his way.
But as he groped, a ruffian hand assail'd
His life, and in th' attempt had nigh prevail'd.
Again he groped—again th' attempt was made,
And ruffian hands upon his life were laid.
He turn'd and fled—the ruffian still pursued,
And in his blood, at length, his hands imbrued.
He sank—he fell—he died—and in the grave
Was laid of Achmed all that Earth could have.

XXI.

Days pass'd—when, one auspicious morn, there came

Footsteps unto his burial-place—his name
Was call'd, and, RAIS'D from out the clammy tomb,
His life he was permitted to resume;
And, august Presence whisper'd in his ear
Grave words, it thrill'd his very soul to hear,
And which, he felt, did more than all repay
The toils and perils of that darksome way.
'Twas TRUTH—ETERNAL TRUTH, attain'd at last,
Full compensation for all suff'ring past.

XXII.

ACHMED essay'd to speak, fill'd with the theme,
When he awoke, and lo! 'twas all a dream:
The Sage—the Temple—Teacher—*all* had been
Phantasmagoria of his heated brain.
But, as o'er all its incidents he ran,
He felt a wiser and a better man;
Hail'd in the picture lessons for his youth,
The colors pencill'd by the hand of Truth,
And thence resolv'd to mould his life anew,
And in his fellow's good our Father's love pursue;
Contented now his lot thenceforth to fill,
And do and suffer all things at His Holy Will.

* * * * * * * * *

He rose, and left the stream—far spent the Night—
And, heart-reliev'd, walked forth in perfect LIGHT.

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